The R.t Rev.d Father in God Thomas Kenn DD.
Late Lord Bishop of Bath & Wells. Anno Ætat. 73.

THE PRACTICE OF Divine Love REVISED:

Being an

EXPOSITION OF THE Church-Catechism,

By the Right Reverend Father in GOD,
THOMAS KENN, D. D.

Compoſed for the Diocese of Bath and Wells.

To which are added,
Directions for PRAYER.

LONDON,
Printed for CHARLES RIVINGTON, at the *Bible* and *Crown* in St. *Paul's Church-Yard*,
MDCCXVIII.

748
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TO

The Inhabitants within the Dioceſe of *Bath* and *Wells*; *THOMAS* their Unworthy Biſhop, wiſheth the Knowledge and the Love of God.

Dearly Beloved in our Lord,

THE *Church has provided this ſhort* Catechiſm, or Inſtruction, to be learn'd of every perſon, before he be brought to be Confirm'd by the Biſhop,

A *where-*

wherein she teaches all things that a Christian ought to know and believe for his Soul's health; and she has enjoyn'd All Fathers and Mothers, Masters and Dames, to cause their Children, and Servants, and Prentices to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, untill such time as they have learn'd all that is here appointed to be learn'd.

See the Rubrick after the Catechism.

How seasonable and necessary this Injunction is, in these days, our wofull experience does sufficiently convince us, when we reflect on the gross Ignorance and Irreligion of persons in those places where Catechizing is neglected, which all sober Christians do sadly deplore.

Since

The Epiſtle Dedicatory.

Since then the Providence of God, who is wont to glorifie his ſtrength in the weakneſs of the Inſtruments he uſes, has caught *me up from among the meaneſt* Herdmen *, *into the Paſtoral Throne, and has been pleaſed to commit you to my care; The Love I ought to pay to the chief Shepherd, obliges me* to feed all his Lambs and his Sheep *that belong to my flock, and according to my poor abilities, to teach them the Knowledge and the Love of God, and how they may make them both their daily ſtudy and practice.*

* Am. 1. 1.

John 21. 15, 16.

One thing onely I moſt earneſtly beg of you all, whether old or young, that ye would help me to ſave your own Souls; that ye would learn and ſeriouſly

conſider, again and again, the terms on which your Salvation is to be had.

As for you who have Families, I beſeech you to inſtill into your Children and Servants their Duty, both by your Teaching and your Example: In good earneſt, it is leſs cruel and unnatural to deny them Bread for their mortal Bodies, than ſaving Knowledge for their immortal Souls.

Ye that are Fathers, or Maſters, I exhort you to tread in the ſteps of Abraham, *the Father of the faithfull*, and the friend * of God, *and like him*, to command † your Children and Houſholds to keep the way of the Lord.

* James 2. 23.
† Gen. 18. 19.

Ye

Ye that are Mothers, or Miſtreſſes, I exhort you to imitate that unfeigned Faith ‖ *which dwelt* in young Timothy's Grandmother Lois, and his Mother Eunice, *who taught him from* a Child * to know the Holy Scriptures, which were able to make him wiſe to Salvation; *and like them, to bring up your* Children *and Servants* in the nurture and admonition of the Lord †.

‖ 2 Tim. 1. 5.

* 3. 15.

† Eph. 6. 4.

I paſſionately exhort and beſeech you all, of either Sex, never to ceaſe your conſcientious zeal for their inſtruction, till ye bring them to Confirmation; To renew their Baptiſmal Vow; to make open Profeſſion of their Chriſtianity; To diſcharge their Godfathers and

Godmothers; *To receive the ſolemn Benediction of the Biſhop*; *To ſhare in the publick Interceſſions of the Church, and to partake of all the Graces of God's Holy Spirit, implor'd on their behalf*; *that God who* has begun * a good work in them may perfect it till the day of Chriſt; *and that I my ſelf at that dreadfull day, may render* † an account of you with joy.

* Phil. 1.6.

† Heb. 13. 17.

How much the Catechiſm of our Church may conduce to ſo deſirable an end, you will in ſome meaſure judge by the following Explication, as imperfect as it is, and which, by God's gratious aſſiſtence, I have ſo contriv'd, that at one and the ſame time, it may both inform your underſtanding, and raiſe your

your affections; and that it might the better ſute with every ones leaſure and infirmities, it is Pen'd in ſhort Forms of Devotion, to be us'd in whole, or in part; in ſeparate Collects or Ejaculations, or occaſionally, as your Spiritual neceſſities ſhall require.

God of his infinite mercy bleſs the whole, to his own Glory, and to your Edification, through Jeſus the Beloved. Amen, Amen.

THE

THE *Authour* thinks himſelf obliged to declare, that he does now, and always did, humbly ſubmit this *Expoſition* to the Judgment of the *Church of England*, conformable to whoſe *Articles*, he deſires all good Chriſtians to interpret it; and to prevent all miſunderſtandings for the future, he has in his Reviſing it, made ſome few little Alterations, not at all varying his Meaning, but his Expreſſions, to render the Whole as unexceptionable, as becomes a Book, not deſign'd for Diſpute, but for Devotion.

AN EXPOSITION ON THE Church-Catechiſm, &c.

Queſtion.

WHAT is your Name?

Anſwer.

N. or M.

Q. Why do you anſwer by that Name, rather than by your Sirname?

A. Becauſe it is my Chriſtian Name, and was given me when I was made a Chriſtian, and puts me in mind both of the Happineſs, and Duty of a Chriſtian.

The Happineſs of a Chriſtian.

Q. Where do you learn the Happineſs, and the Duty of a Chriſtian?

A. The very next anſwer teaches me the Happineſs, and all the reſt of

the Catechiſm, the Duty of a Chriſtian.

Q. Who gave you this Name?
A. My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the Child of God, and an Inheritour of the Kingdom of Heaven.

Q. Shew me from hence the Happineſs of a Chriſtian.

A. The Happineſs of a good Chriſtian, is altogether unutterable, he is one who has Chriſt for his Head, God for his Father, and Heaven with all its joys and glories, which are all eternal, for his Inheritance.

Q. Shew me on the contrary the condition of a bad Chriſtian.

A. The miſery of a bad Chriſtian is altogether inſupportable, He has Chriſt for his Enemy, the Devil for his Father, and Hell, with all its miſeries, and torments, and deſpair, which are all eternal, for his Doom.

The Chriſtian's Choice. *Q.* Which of theſe Conditions do you chuſe?

A. I adore the goodneſs of God, *Who has ſet* [a] *before me life and death, bleſſing and curſing*; and in great compaſſion to my Soul, has bid me

[a] Deut. 30. 19.

chuſe

chuſe life, and with all my heart I chuſe life, even life eternal.

Q. Are there not many in the World that chuſe death?

A. It is too too viſible there are, ſuch is the extreme madneſs and folly of obſtinate Sinners, that they chuſe the Service of the Devil before the Service of God, and Hell before Heaven, the damnation of ſuch men is wholly from themſelves [b], and having choſen death, even death eternal, it is moſt juſt with God to give them their choice. [b] Ezek. 33. 11. Hoſ. 13. 9.

His Duty is Love.

Q. Bleſſed be God who has given you grace, to make a right choice; Tell me what you muſt doe to obtain that which you have choſen, life eternal?

A. All that I am to doe is reduc'd to one word onely, and that is Love; This is the firſt and the great Command, which comprehends all others, the proper Evangelical Grace; and Eternal Truth has aſſured me, [c] *This doe, and thou ſhalt live*; So that if I truly love God, I ſhall live beloved by God to all eternity. [c] Luk. 10. 27, 28.

[a] Deut. 30. 19.

The nature of Love.

Q. Tell me wherein the love of God doth conſiſt?

A. The love of God is a grace ra-

ther to be felt than defin'd, So that I can doe no more than rudely deſcribe it; It is the general inclination and tendency of the whole man, of all his heart, and ſoul, and ſtrength, of all his powers and affections, and of the utmoſt ſtrength of them all to God, as his chief, and onely, and perfect, and infinite Good.

Q. Is this love of God taught in the Catechiſm?

A. The Catechiſm having in the entrance of it preſented to our choice the happineſs of a Chriſtian, does throughout all the remaining parts of it inſtruct us in the duties of a Chriſtian, by which that happineſs is to be attain'd, which are all ſumm'd up in the love of God, which is here moſt methodically taught.

The method of Love.

Q. In what method does the Catechiſm teach the love of God?

A. In a method ſo excellent and natural, that if by God's help, I can but faithfully obſerve it, I ſhall not fail of the love of God.

Q. Explain this method to me.

A. It teaches me how the love of God is produc'd, how practis'd, and how preſerved.

Q. Shew me more diſtinctly in what

what parts of the Catechiſm each of theſe particulars is coucht.

A. If I ſeriouſly deſire the love of God, I muſt firſt expell all contrary loves out of my heart, and then conſider the motives and cauſes that excite it, the former is taught in the Vow of Baptiſm, the latter in the Creed.

When divine love is once produc'd, my next care is to put it in practice, and that is, by bringing forth the fruits, or effects of Love, which are all contain'd in the Ten Commandments.

When the love of God is produc'd in my heart, and is ſet on work, my laſt concern is to preſerve, and enſure, and quicken it; It is preſerv'd by Prayer, the pattern of which is the Lord's Prayer; It is enſured to us by the Sacraments, which are the Pledges of Love; and more particularly it is quickned by the Holy Euchariſt, which is the feaſt of Love. So that the plain order of the Catechiſm teaches me the riſe, the progreſs, and the perfection of Divine love, which God of his great mercy give me grace to follow.

Q. I beſeech God to give you the

grace you pray for, that you may proſecute this method with your heart, as well as with your words.

A. It is the full purpoſe of my Soul ſo to doe, and I truſt in God I ſhall doe it.

Expulſion of contrary Loves in our Baptiſmal Vow.

Q. You are to begin with the Vow you made at your Baptiſm, Tell me,

What did your Godfathers and Godmothers then for you?

A. They did promiſe and vow three things in my name.

Firſt, That I ſhould renounce the Devil and all his works; the pomps and vanities of this wicked World, and all the ſinfull luſts of the fleſh.

Secondly, That I ſhould believe all the Articles of the Chriſtian Faith.

And thirdly, That I ſhould keep God's holy Will and Commandments, and walk in the ſame all the days of my life.

Q. Doſt thou not think thou art bound to believe, and to doe as they have promiſed for thee?

A. Yes verily; and by God's help ſo I will, and I heartily thank our Heavenly Father, that he hath call'd

call'd me to this ſtate of Salvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my lives end.

Q. The promiſes of faith and obedience, which you made in your Baptiſm, will be mention'd in their proper places, when you come to the Creed, and to the Decalogue; that which now lies before you is to ſhew, how your Abrenunciation is preparatory to the love of God.

A. As all particular graces are but the love of God, varied by different inſtances and relations, ſo all particular ſins are nothing but concupiſcence, or the love of one Creature or other, in competition with, or oppoſition to, the love of God; Now all the Creatures on which we ſet our love, are reducible to theſe three, the Devil, the World, and the Fleſh; and my heart muſt be emptied of theſe impure Loves, before it is capable of entertaining the pure love of God.

Q. If you are conſcious to your ſelf, that you have entertained theſe impure loves, and have violated your baptiſmal Vow, and have in your

heart renounc'd God, inſtead of renouncing his Enemies, what muſt you doe to recover that favour of God you have loſt, and to be deliver'd from the wrath to come?

A. I muſt throughly repent of all the breaches of my vow, and I muſt ſeriouſly renew it.

Repentance for our Vow broken.

Q. Expreſs your repentance for breaking it.

A. I expreſs it thus.

O Lord God, with ſhame and ſorrow, and confuſion of Face, I confeſs and acknowledge thy infinite mercy and goodneſs to me, my infinite vileneſs and ingratitude to thee!

Thou Lord infinitely good and gratious waſt pleas'd out of thy own free mercy, firſt to love me, to excite me to love again; glory be to thee.

Thou Lord didſt vouchſafe, of a miſerable Sinner, to make me a Member of my Saviour, thy own Child, and an Heir of Heaven; glory be to thee.

I infinitely wicked and unworthy, have deſpis'd, and rejected, and forfeited all the ineſtimable Bleſſings, to which I was intitled by my Baptiſm; Lord have mercy upon me.

Woe

Woe is me, wretch that I am, I have cut my ſelf off by my ſins, from being a true *Member of Chriſt*'s Myſtical Body, and from all the gratious influences I might have deriv'd from my union to him; Lord have mercy upon me.

Woe is me, wretch that I am, I have by my numerous provocations, loſt that holy Spirit of Adoption, whereby I might become thy *Child*, O God, and call thee Father, and am become a Child of wrath; Lord have mercy upon me.

Woe is me, wretch that I am, I have by my own willfull impiety, diſclaimed my being an **Inheritour of the Kingdom of Heaven**, and am become an Heir to the Kingdom of Darkneſs; Lord have mercy upon me.

Woe is me, I have eaſily yielded to the temptations of Satan, and have wrought the **works of** my Father **the Devil**; Lord have mercy upon me.

Woe is me, I have greedily coveted and purſued the **pomps and vanity** of this wicked World; Lord have mercy upon me.

Woe is me, I have often indulg'd **the ſinfull luſts of the Fleſh**; Lord have mercy upon me. Woe

Woe is me, I have lov'd all things which thou Lord hateſt, and am my ſelf become odious in thy ſight; Lord have mercy upon me.

Woe is me, I have neither believ'd in thee, O my God, nor obey'd thee, nor lov'd thee, as I ought, and as I ſolemnly vow'd I would; Lord have mercy upon me.

O Lord God moſt gratious, and reconcileable, pity and pardon me.

I lament, O Lord God, my deteſtable impiety, for having ſo long, and ſo often, and ſo obſtinately offended thee.

In the bitterneſs of my Soul, O Father of mercy, I bewail and abhor my unworthineſs, and the hardneſs of my heart, that has *deſpis'd* [d] *the riches of thy goodneſs, and forbearance, and long-ſuffering, which ſhould have led me to repentance.* [d] Rom. 2. 4.

O Lord God, whatever thou deny'ſt me, deny me not *a broken* [e] *and a contrite heart.* [e] Pſ. 51. 17.

O that my head [f] *were waters, and my eyes fountains of tears*, that I might weep much, and *love much* [g], having much to be forgiven. [f] Jer. 9. 1. [g] Luke 7. 47.

Lord, hear me, help me, ſave me, for thy own gratious promiſe ſake, for

for thy own tender mercies ſake, for the merits and ſufferings of *Jeſus* thy beloved, in whom thou haſt made Penitents accepted. *Amen. Amen.*

Our Vow renew'd.

Q. Having repented of the violations of your Baptiſmal Vow, ſhew me how you will renew it.

A. I ſhall doe it after this manner.

I have ſinned, O Lord God, I have ſinned, and done evil in thy ſight, but I repent, I turn to thee.

I confeſs [h], and forſake my wickedneſs, *and am ſorry for my ſins.*

[h] Pſal. 38. 18.

It grieves me, O moſt amiable Goodneſs, it grieves me that ever I offended thee.

With all my heart, O my God, do I now renew the Sacred vow, which, alas! alas! I have ſo often violated.

O Lord God, I do, for the future, **Renounce the Devil**, that Arch-rebel againſt thee, with all his Apoſtate-Angels.

[i] 1 Cor. 10. 20.

I renounce all his worſhip [i], all his impious ſuggeſtions [k], deluſions and temptations, for which he is called the *tempter* [m], and all the ways of conſulting him, which ungodly men have taken [n].

[k] Eph. 2. 2. John 13. 2.

[l] 2 Cor. 4. 4.

[m] Mat. 4. 3.

[n] Acts 19. 19.

I

I renounce **all his works**, all thoſe ſins of the Spirit, all pride [o], and [p] malice, and envy; all treachery [q] and lying, revenge and cruelty; all tempting others to Sin, hatred to Holineſs [r] and Apoſtaſie [s], which are his daily practice, and are truly diabolical.

[o] 1 Tim. 3. 6.
[p] John 8. 44.
[q] 6. 70.
[r] Acts 13. 10.
[s] Jude 6.

I **utterly renounce**, O Lord God, **the pomps and vanity of this wicked world**; all covetous deſires of honour, riches and pleaſure [t]; all ſinfull exceſſes in things lawfull [v].

[t] Tit. 2. 12.
[v] 1 Cor. 7. 30, 31.

I renounce, Lord, all evil [w] cuſtoms, all evil companions [x], all that is vain or wicked [y] in the world, all that *friendſhip with the world, which is enmity with* thee [z]; all things that may alienate my heart from thee.

[w] Rom. 12. 2.
[x] Prov. 1. 10.
1 Cor. 15. 33.
[y] John 17. 15.
1 John 5. 19.
[z] James 4. 4.

I renounce, O Lord God, all worldly comforts and poſſeſſions; all my natural relations, and my own life [*], whenever they ſtand in competition with my duty to thee.

[*] Luke 14. 26.

I utterly **renounce**, O Lord God, **all the ſinfull luſts of the fleſh**, all the inordinate deſires of my own corrupt nature, of my own *carnal mind* [†], *which is enmity with* thee.

[†] Rom. 7. 18. 25. 8. 7.
[a] 1 Pet. 2. 11.
1 John 2. 15.
Gal. 5. 19.

I **Renounce**, Lord, all *fleſhly luſts which war againſt thee* [a], and againſt my

my own *Soul*, all ſloth, and idleneſs, and intemperance, and laſciviouſneſs; all *filthineſs of fleſh and ſpirit* [b], which render us unclean in thy ſight. [b] 2 Cor. 7. 1.

O Lord God, I utterly Renounce all things that may any way diſpleaſe thee; from them all let it be thy good pleaſure to deliver me.

I know, Lord, that Sin is the utmoſt abomination to thy purity [c], the moſt audacious outrage to thy Adorable Majeſty, the perfect contradiction to thy Deity, and therefore I utterly renounce and abhor it. [c] Pro. 15. 9.

I know, Lord, that Sin expoſes us to all the Vials of thy wrath, and to vengeance eternal; I know it ſets the Sinner at the extremeſt diſtance, and oppoſition and defiance to thee, and therefore I utterly renounce and abhor it.

I know, Lord, I cannot *love* thee [d], but I muſt *hate evil*, and therefore I renounce and deteſt it. [d] Pſal. 97. 10.

Turn thou me [e], O Lord God, and ſo ſhall I be turned. [e] Jer. 31. 18.

Turn, O Lord, the whole ſtream of my affections, from ſenſual love, to the love of thee.

O my God, let thy heavenly love be the conſtant byaſs of my Soul: O may

may it be the natural ſpring and weight of my heart, that it may always move towards thee.

Thy love, O my God, ſhall hereafter be the ſole rule and guide of my life; I will love thee, and love whatever thou loveſt, and hate whatever thou hateſt, **I will believe all the Articles of the Chriſtian Faith, and I will keep thy Holy Will and Commandments, and walk in the ſame all the days of my life.**

All this, O my God, I own my ſelf **bound to believe and doe,** and though of my ſelf I am impotent to all good [f], yet **by thy help** [g] **I will** perform it; and **I heartily thank thee, O heavenly Father** [h], **who,** out of mere compaſſion to my Soul, **haſt called me to this ſtate of ſalvation, through Jeſus Chriſt our Lord.**

[f] 2 Cor. 3. 4. [g] John 15. 5. Phil. 4. 13. [h] Eph. 1. 3. 1 Pet. 1. 3.

Glory be to thee, O Lord, who haſt indulg'd me this opportunity of Repentance; Glory be to thee who haſt wrought in me this Will, to renew my Baptiſmal vow.

O my God, I humbly, I earneſtly **pray unto thee to give me** continual ſupplies of **thy grace, that I may continue** in thy love **unto my lives end,** that being *faithfull to death,*

death, I may receive the Crown of life[i]. [i] Rev. 2. 10.

O Lord God, I have ſworn [k], and I will perform it, that I will keep thy righteous judgments. [k] Pſal. 119. 106.

My heart is empty and diſengag'd, and longs for thee; my heart is entirely devoted to thee: Enter, O my God; poſſeſs it with thy gratious preſence, and fill it with thy love.

Lord, for thy tender mercies ſake, reſtore me to thy favour; to all the graces and privileges of my Baptiſm, of which I have been ſpoil'd by my ſins.

Lord, make me a living **member** of thy Church, the myſtical body of thy Son [l]. [l] 1 Cor. 12. 13, 27.

O my God, unite me inſeparably to **Chriſt** my *Head* [m], and from thence let his gratious influences, be ever ſtreaming into my ſoul [n]. [m] Eph. 1. 23. [n] 4. 15. Col. 2. 19.

Father, I have ſinned againſt Heaven, and in thy ſight, and am no more worthy to be called thy Son: But I return with the Prodigal [o]; O let thy paternal bowels yearn on me, and gratiouſly receive me. [o] Luke 15. 18.

Lord, ſend thy *Spirit of Adoption* [p] into my heart, to inſtill true filial affections, that I may again be own'd by thee for thy **Child**, and call thee Father, [p] Gal. 3. 26, 27.

Father, and ſhare in the bleſſings of thy Children, and at laſt become an **Inheritour of the Kingdom of Heaven** [q].

O heavenly Father, accept my imperfect repentance, compaſſionate my infirmities, forgive my wickedneſs, purifie my uncleanneſs, ſtrengthen my weakneſs, fix my unſtableneſs, and let thy love ever rule in my heart, through the merits, and ſufferings, and love of the Son of thy love, in whom thou art always infinitely pleas'd [r]. *Amen.*

[q] Rom. 8. 16, 17.

[r] Mat. 3. 17.

This Office may be us'd in times of devout Retirement, or on the Lord's day, or in affliction or Sickneſs, but eſpecially before the Holy Euchariſt.

The Motives of Love.

Q. **Rehearſe the Articles of your Belief.**

A. I. **I Believe in God the Father Almighty, maker of Heaven and Earth.**

II. **And in Jeſus Chriſt his onely Son our Lord,**

III. **Who was Conceived by the Holy Ghoſt,**
Born of the Virgin Mary.

IV. **Suffered**

IV. Suffered under Pontius Pilate, was Crucified, Dead and Buried, He descended into Hell.

V. The third day He rose again from the Dead.

VI. He ascended into Heaven, and sitteth at the right hand of God the Father Almighty;

VII. From thence he shall come to judge the quick and the dead.

VIII. I believe in the Holy Ghost.

IX. The Holy Catholick Church, the Communion of Saints.

X. The Forgiveness of Sins.

XI. The resurrection of the body.

XII. And the life everlasting. Amen.

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the Holy Ghost, who sanctifieth me, and all the Elect people of God.

Q. What is the method of the Creed?

A. The Creed teaches me to be-

lieve in God, and to believe his Church.

Q. How in God?

A. It teaches me to believe in God, with reſpect to his Unity, and then to the Trinity of Perſons in that Unity, Father, Son, and Holy Ghoſt.

Q. How does it teach you to believe the Church?

A. It teaches me to believe the Church, with regard to its two different ſtates, either Militant below, or Triumphant above.

Q. How are the Articles of the Creed Motives of Love?

A. Every Article includes a Bleſſing as well as a Myſtery, and is as proper to excite our Love, as to engage our Faith.

Q. Give me ſuch a Paraphraſe on the Creed, that throughout the whole, your *Faith may work by Love**. * Gal. 5. 6.

A. I ſhall doe it to the beſt of my power, in ſuch Inſtructive and Pathetical Aſpirations, as follow.

I Believe.

Faith working by love. My Lord and my God, with a full, free and firm aſſent, I believe all the Articles of my Creed, becauſe thou haſt revealed them; I know thou

thou art infallible Truth, and canſt not †, thou art infinite Love ‖, and wilt not deceive me: Glory be to thee.

† Deut. 32. 4. Heb. 6. 18. ‖ Pſal. 25. 8.

With all my heart, O my God, do I love and praiſe thee, who art ſo infinitely amiable in thy ſelf, and ſo full of love to us, that all I can know, or believe of thee, excites me to love thee.

Lord, daily increaſe my Faith; make it active and fruitfull *, that I may believe and love thee as entirely, as becomes one entirely devoted to thee.

* Jam. 2. 20.

In God.

Its Objects. The Unity of God.

I believe, O my God, that thou art *One* *, and that *there is no other God beſides thee*; thou art that One infinite and independent Being, that One onely true God, whom all Men, and all Angels are to Adore: All glory be to thee.

* Deut. 4. 35. Iſa. 44. 6. 45. 5, 6.

O Lord God, help me to love and to praiſe thee with God-like affections, and a ſutable Devotion.

The Trinity in Unity.

I believe, O my God, that in the Unity of thy Godhead, there is a Trinity of Perſons †, I believe in thee, O Father, Son and Holy Ghoſt, in

† Mat. 3. 17. 28. 19. Joh. 1. 5, 7.

whoſe Name I was baptized, to whoſe Service I am religiouſly devoted: All glory be to thee.

I believe, I admire, I love, I praiſe, I adore thee, O moſt bleſſed and glorious Trinity, God the Father, God the Son, and God the Holy Ghoſt, for being the joint Authours of our Salvation: All glory be to thee.

O ſacred and dreadfull, and myſterious Trinity, though I cannot conceive thee, yet let me daily experiment thy goodneſs; *Let thy Grace, O Lord Jeſus; let thy Love, O God the Father**; *let thy Communications, O Holy Spirit, be ever with me.* *2 Cor. 13. 14.

The Father,

The firſt Perſon of the Trinity. His diſtinctive Property, Father.

I believe, and love, and praiſe thee, O my God, the firſt Perſon in the moſt Adorable Trinity; the Fountain of the Godhead; the Eternal Father of thy coeternal Son †, Jeſus my Saviour. †Joh. 1. 18. 5. 18.

Glory be to thee, O God the Father, *for ſo loving the world* ||, *as to give thy onely begotten Son to redeem us.* ||Joh. 3. 16.

Glory be to thee, O Heavenly Father, for firſt loving us, and giving the deareſt thing thou hadſt for us;

O

O help me to love again, and to think nothing too dear for thee.

Almighty.

His Attributes. I believe, O my God, that thou art a Spirit [a] moſt pure, and holy [b], and infinite in all perfections [c], in Power [d], and Knowledge *, and Goodneſs [f]; that thou art Eternal [g], Immutable [h], and Omnipreſent [i]; all Love, all Glory be to thee.

I believe, O Lord, that thou art moſt wiſe [k] and juſt [l], moſt happy [m] and glorious [n], and all-ſufficient [o], moſt gratious and mercifull, and tender, and benign, and liberal, and beneficent [p]; all Love, all Glory be to thee.

I believe thy Divine Nature, O my God, to be in all reſpects amiable, to be Amiableneſs it ſelf, to be *Love* [q] it ſelf; and therefore I Love, I Admire, I Praiſe, and I Adore thee.

Thou, Lord, art my Hope, my Truſt, my Life, my Joy, my Glory, my God, my All, my Love.

[a] Joh. 4. 23, 24. [b] 1 Pet. 1. 16. [c] Pſal. 145. 3. [d] Pſal. 115. 3. * Iſai. 40. 28. [f] Mat. 19. 17. [g] Pſal. 90. 2. Jam. 1. 17. [i] Pſal. 139. 1, &c. [k] Pſ. 147. 5. [l] Rom. 2. 6. [m] Pſ. 16. 11. [n] 1 Tim. 6. 16. [o] 2 Cor. 12. 9. [p] Tit. 3. 4. Eph. 2. 4. Pſal. 51. 1. [q] Cant. 5. 16. 1 Joh. 4. 8, 16.

Maker of Heaven and Earth.

His works. I believe, that thou, O Father Almighty, didſt create Heaven and Earth, the whole World, and all

things in it, viſible and inviſible, out of nothing, and by thy Word onely *: All glory be to thee. *Gen. 1.1. Heb. 11.3. Pſ. 33.6.

I believe, O thou great Creatour, that thy Divine Love made thee communicate Being to thy Creatures; that thou loveſt all things, and hateſt nothing thou haſt made: Glory be to thee.

I believe, O God, that thou art the ſole Lord, and Proprietour of all things thou haſt made †; that all things do neceſſarily depend on thee; that 'tis in thee onely *we live* ||, *and move, and have our Being:* All Love, all Glory be to thee. †Deut. 10. 14. Pſ. 89. 11. || Acts 17. 28.

I believe, O thou Communicative Goodneſs, that thou doſt preſerve, and ſuſtain, and protect, and bleſs all things thou haſt made, ſutably to the Natures thou haſt given them *: All Love, all Glory be to thee. **Reade the* 145 Pſalm.

I believe, O mighty Wiſedom, that thou doſt moſt ſweetly order, and govern, and diſpoſe all things *; even the moſt minute †; even the very ſins of men ||, to conſpire in thy Glory; O do thou conduct my whole life, ſteer every motion of my ſoul, towards the great End of our Creation; to Love, and to glorifie thee. * Pſal. 104. 24. † Mat. 6. 26, 28. 10. 30. || Gen. 50. 20.

I

I believe, O Lord, that thy Love was more Illuſtrious in the Creation of Man, than in all the reſt of the viſible World; thou wert pleaſed to make him * in thy own Image, and after thy own divine likeneſs: All Love, all Glory be to thee. * Gen. 1. 26.

Thou, Lord, didſt make Man for thy ſelf, and all things viſible for man; Thou deſignedſt all creatures for his uſe *, and didſt ſubject them to his Dominion; the very Angels thou didſt charge † to keep him in all his ways: All Love, all Glory be to thee. * Pſal. 8. † Pſal. 91. 11.

Thy Works, O Lord, are wonderfull and amiable *; I love, and admire, and praiſe thy Univerſal Providence over the whole World; the perpetual flux of thy Goodneſs on every Creature: All glory be to thee. * Pſal. 111. 2, 3, 4.

I love and praiſe thee, O my God, for all the particular vouchſafements of thy love to me *, for all thy deliverances and bleſſings, either to my body or to my ſoul, known or unknown †; for all that I do not remember, or did not conſider: All Love, all Glory be to thee. * Pſal. 68. 19. † Reade the 103 Pſalm.

The longer I live, O my God, the more reaſon I have to love thee, be-

cauſe every day ſupplies me with freſh experiments and new motives of thy manifold love to me; and therefore all Love, all Glory be to thee.

And in Jeſus.

The ſecond Perſon in the Trinity, God the Son. His Offices.

I believe in thee, O Jeſus, and I rejoice in that dear Name which is ſo full and expreſſive of thy Love.

Thou art *Jeſus* our Saviour, becauſe thou cameſt into the World on purpoſe to *ſave us from our ſins* *: All Love, all Glory be to thee. *Mat. 1. 21.

O be thou ever Jeſus to me; O let me feel the kind force of that ſweet name, in which I and all ſinners do reade our danger, and our deliverance, our guilt, and our ſalvation.

O moſt benign Jeſu! He well deſerves to be *accurſed that does not love thee* †. Who, Lord, can ever hope to ſhare in thy Salvation, who does not love thee his Saviour? † 1 Cor. 16. 22.

Chriſt.

I believe, O mercifull Jeſus, that thou art Chriſt the true *Meſſias* a the Anointed of the Lord, the promiſed *ſeed which was to bruiſe the Serpent's head* b, a Joh. 1. 41. Dan. 9. 26.

head [b], long expected by the Fathers [c], foretold by the Prophets [d], repreſented by Types [e], which were all fulfilled in thee, O thou *the deſire of all Nations* [f]: All Love, all Glory be to thee.

[b] Gen. 3. 15.
[c] Luk. 2. 25.
[d] Acts 10. 43.
[e] Col. 2. 17.
[f] Hag. 2. 7.

I believe that thou, O Jeſus, wert Anointed with the Holy Spirit [g], that all his Gifts and Graces were poured out, and diffuſed like a ſweet ointment on thy ſoul, *without meaſure* [h]; thou art altogether lovely, O Chriſt, and *of thy fulneſs we all receive* [i]; All Love, all Glory be to thee.

[g] Acts 10. 38. Heb. 1. 9.
[h] Joh. 3. 34.
[i] 1. 16.

I believe, O thou Anointed of God, that as Kings [k], and Prieſts [l], and [m] Prophets, were heretofore anointed with Material Oil; ſo by thy Heavenly Anointing [n], thou waſt Conſecrated to be our Prophet, our King, and our Prieſt, and in all thoſe three Offices, to manifeſt thy Love to us; and therefore all Love, all Glory be to thee.

[k] 1 Sam. 15. 1.
[l] Lev. 4. 3. 5. 16.
[m] 1 Kings 19. 16.
[n] Matt. 3. 16.

Glory be to thee, O Chriſt, our Prophet [o], who didſt teach, and reveal, and interpret thy Father's Will, and all ſaving truth to the World.

[o] Joh. 4. 25. Acts 7. 37. Luk. 4. 18.

Glory be to thee, O Chriſt, our King [p], who doſt give Laws to thy People,

[p] Luk. 1. 33. 69. 71.

People, doſt govern and protect us, and haſt ſubdued all our Ghoſtly Enemies.

Glory be to thee, O Chriſt, our Prieſt, who doſt bleſs us [q], who didſt offer thy ſelf a ſacrifice [r], and doſt ſtill *make interceſſion for us* [s].

[q] Act. 3. 26.
[r] Iſa. 53. 10. Eph. 5. 2. Heb. 9. 14.
[s] Rom. 8. 34. Heb. 7. 25.

Our Redemption, our Illumination, our Support is wholly from thy Love, O thou Anointed of God: All Love, all Glory be to thee.

His onely Son.

His two Natures.
1. Of God.
His Eternal Generation.

I believe that thou, O moſt adorable Jeſus, art the Son of God by ineffable generation [t]; thou didſt from Eternity derive thy Godhead from the Father; *thou art the brightneſs* [v] *of his Glory, and the expreſs Image of his Perſon:* All Love, all Glory be to thee.

[t] Heb. 1. 5. Iſa. 53. 8. John 1. 1.
[v] Heb. 1. 3.

Thou, O bleſſed Jeſu, art the *onely* Son of God, the *onely begotten Son, full of Grace and Truth* [x]; Thou art the onely *beloved Son, in whom thy Father is well pleaſed*; 'tis onely in thee, and for thee, that Sinners have Hope; and therefore all Love, all Glory be to thee.

[x] Joh. 1. 14. 18. 5. 18. Rom. 8. 32. Matt. 3. 17.

Thou art *equal* [y] to thy Father, O Jeſu, in amiableneſs and in love to us,

[y] Phil. 2. 6.

us, and art equally to be loved by us; and therefore all Love and Praiſe be to the Father *that eternally begat* [z], and to the Son *eternally begotten.*

[z] 1 Jo. 5. 1.

Our Lord.

His Deity. I believe, O thou eternal Son of the Father, that thou art *the great* [a] and *true* [b] *God, Jehovah our Righteouſneſs* [c], *God above all bleſſed for ever* [d], and *mighty to ſave* [e]: All Love, all Glory be to thee.

[a] Tit. 2. 13. [b] 1 Jo. 5. 20. [c] Jer. 23. 6. [d] Rom. 9. 5. [e] Iſa. 63. 1.

I believe, O Lord Jeſus, that thou didſt make [f], and *doſt ſuſtain all things by thy Power* [g], and that thou art to be *honoured by Men,* and by *Angels,* as thy Father is honoured [h]: All Love, all Glory be to thee.

[f] John 1. 3. [g] Heb. 1. 3, 10. [h] Heb. 1. 6. Phil. 2. 10. Joh. 5. 23.

I believe, O thou *King of Kings, and Lord of Lords* [i], that thou art the Lord, and the Authour of the new Creation [k], as well as of the old, that thou art more peculiarly Lord of us Sinners by purchaſe [l]; O that I, and all that own thy Dominion, may for ever love, and revere, and obey [m] ſo powerfull and gratious a Lord!

[i] Rev. 19. 16. [k] Eph. 1. 21, 22. 2. 10. [l] 1 Cor. 6. 20. [m] Luk. 6. 46.

Who

Who was conceived by the Holy Ghoſt.

2. Of Man in his ſtate of Humiliation.
His Conception.

I believe, O moſt condeſcending Majeſty, that when thou didſt ſtoop ſo low as to aſſume our frail Nature, *the Holy Ghoſt came on thy ſacred Mother, and that the Power of the Higheſt did overſhadow her* [n], and that ſhe did conceive, and lodge thee in her Womb, where thou, who filleſt Heaven and Earth, wert about nine months for our ſakes impriſon'd; and therefore all Love, all Glory be to thee.

[n] Luk. 1. 31, 34, 35. 42.

His Life ſorrow.

Born of the Virgin Mary.

His Birth.

I believe, O moſt adorable Humility, that thou waſt at laſt born into the World [o], that thou having onely God for thy Father, and *Mary*, a pure Virgin, for thy Mother, whom *all Generations do call Bleſſed* [p], both thy Conception and Birth were perfectly immaculate, that being without ſin thy ſelf, thou mighteſt be a fit Sacrifice to [q] attone for us Sinners, who being born of unclean Parents, were all by nature unclean [r]; and therefore all Love, all Glory be to thee, O immaculate *Lamb of God, who*

[o] Luk. 2. 6, 7.
[p] Luk. 1. 48.
[q] 1 John 2. 1, 2.
[r] Job 14. 4.

who takeſt away the ſins of the World [f]. [f] Joh. 1. 29.

I believe, O bleſſed Saviour, that the two Natures of God, and of Man, were in thee ſo myſteriouſly united, without either change or confuſion, that they made in thee but one Perſon, but *one Mediatour* [t], *one Lord* [v]: Thou, O Eternal Word, didſt *become fleſh*, and didſt *dwell among us* [x], on purpoſe to ſave us; and therefore all Love, all Glory be to thee.

[t] 1 Tim. 2. 5.
[v] Eph. 4. 5.
[x] Joh. 1. 14.

Suffered.

His Life of ſorrow.

I believe, O adorable Love, that thy whole life was made up of ſufferings, and that for ſinfull men, and in particular for me; O let me never ceaſe to adore and love thee.

It was for us Sinners, O tendereſt Love, that in thy very infancy thou waſt circumcis'd [a], and deſign'd by *Herod* for ſlaughter, and forc't to fly into *Egypt* [b], and therefore I praiſe and love thee.

[a] Luke 2. 21.
[b] Matt. 2. 13, 16.

It was for us Sinners that thou, O afflicted Love, wert all thy life-long, *a man of ſorrows, and acquainted with grief* [c]; that thou waſt perſecuted and revil'd, *deſpis'd and rejected*, and hadſt *not where to lay thy head* [d], and therefore I am bound to praiſe and love thee.

[c] Iſa. 53. 3.
[d] Matt. 8. 20.

It

It was for us Sinners, that thou, O compaſſionate Love, when thou tookeſt on thee our nature, *waſt toucht with a feeling of our infirmities, and waſt in all points tempted like as we are, yet without ſin* [c], that thou mighteſt the more affectionately pity the weak, and ſuccour the tempted; and therefore I praiſe and love thee.

[c] Heb. 4. 15.

It was for us Sinners, that thou, O beneficent Love, didſt *go about doing good* [f], preaching repentance, publiſhing the glad tidings of ſalvation [g], ſending thy Diſciples [h], confirming thy heavenly Doctrine by many glorious Miracles [i], and illuſtrating it by a God-like example; all thy life is full of attractives of ſweeteſt love and pity to us Sinners, which [k] kindly and forcibly conſtrain us to praiſe and love thee.

[f] Acts 10. 38.
[g] Matt. 4. 17. Luke 4. 18.
[h] Matt. 10. 15.
[i] 11. 5.
[k] 2 Cor. 5. 14.

O moſt exuberant Love, how amiable are all thy Graces, O fill my heart with thy love, and transform me into thy likeneſs [l], that I may all my life-long imitate thy perfect Obedience, unſpotted Holineſs, unchangeable Reſolution, univerſal Charity, uninterrupted Devotion, contempt of the World, Heavenly-minded-

[l] Rom. 8. 29. Phil. 2. 5.

mindedneſs, gratious Condeſcenſion, ardent Zeal for thy Father's Glory, and unbounded Love, and that for the ſake of that deareſt Love, which inclined thee to become incarnate for me.

Under Pontius Pilate.

His Sufferings previous to his Crucifixion.

I believe, O my Lord, and my God, that though thou didſt ſuffer all thy life-long, yet thy greateſt ſufferings were under the Roman Governour of *Judea, Pontius Pilate*; I believe all thoſe mighty ſufferings, but am as little able to expreſs the greatneſs of them, as I am the greatneſs of thy Love which mov'd thee to ſuffer: All I can doe is, to love and to praiſe thee.

How great were thy ſufferings, O Saviour of the World, when the very apprehenſion of them made thy *Soul very heavy, exceeding ſorrowfull even to death*, made thee *offer up prayers, with ſtrong crying and tears*, that if it were *thy Father's will the Cup might paſs from thee*, threw thee into an *agony and bloudy ſweat* [m], inſomuch that there was an *Angel* ſent from Heaven on purpoſe to *ſtrengthen thee!* O thou agoniſing Love, impreſs

Heb. 5. 7.

[m] Matt. 26. 38. Luke 22. 43, 44.

impreſs on my heart ſo tender a ſenſe of thy ſufferings for me, that I may agoniſe with thee, that I may feel all thy ſorrows, that though I cannot ſweat bloud like thee, I may diſſolve into tears for thee, that I may love and ſuffer with thee throughout every part of thy Paſſion.

O ſuffering Jeſus, when my Meditations follow thee from the Garden to Mount *Calvary*, I grieve and I love all the way.

I grieve, and I love, when I ſee thee, O Incarnate God, who couldſt command more than twelve legions of Angels for thy reſcue; out of love to Sinners, and in particular to me, one of the vileſt of all that number, humbling thy ſelf to be apprehended, and bound by the rude Souldiers, as a Malefactour [n]. [n] Matt. 26. 47. 53. 57. John 18. 4.

I grieve, and I love, when I ſee thee, O gratious Lord, for my ſake, betray'd by the treacherous kiſs of *Judas* [o], deny'd by *Peter*, and forſaken of all thy Diſciples. [o] Matt. 26. 49, 56, 70.

I grieve, and I love, when I ſee thee, O ſpotleſs innocence, out of love to me, dragg'd to *Annas* [p] and *Caiaphas* [q] the High-prieſt, when I ſee thee accus'd by falſe Witneſſes, arraign'd and condemn'd. [p] John 18. 12. [q] Matt. 26. 57, 59. Luke 22. 66. I grieve,

I grieve, and I love, when I ſee thee, O divine Majeſty, out of love to me, ſpit upon, and blindfolded, and buffeted, and mockt [r], ſent to *Pilate* an Infidel Judge [ſ], then to wicked *Herod* [t], who with his men of war ſet thee at nought, array'd thee in a white Robe of Mockery, and ſent thee again to *Pilate*.

[r] Matt. 26. 67. Luke 22. 63. [ſ] Matt. 27. 2. [t] Luke 23. 6. 11. 12.

I grieve, and I love, O injur'd Goodneſs, when I ſee thee, though declar'd innocent by the very Traitour *Judas*, who out of horrour for his Crime, went and hang'd himſelf, though declar'd innocent by *Pilate* himſelf, the Judge to whom thine Enemies appeal'd, yet worried to death by the clamours of the Rabble, that cry'd out, *Crucify*, *Crucify*, when I ſee *Barabbas* a Traitour and a Murtherer preferr'd before thee [v].

[v] Luke 23. 14, 18, 19, 21.

I grieve, and I love, when I ſee thee, O lover of Souls, for my ſake moſt unjuſtly given up into the hands of Infidel Souldiers, to be ſtript naked, and tied to a Pillar, and ſcourg'd [x]; to ſee *the Plowers plowing on thy back, and making long furrows.*

Matt. 27. 3, 4, 5. [x] John 19. 1. Pſal. 129. 3.

I grieve, and I love, O King of Heaven, when I ſee thee out of love to me, humbling thy ſelf to be ar-

ray'd in *Purple* [y], *with a Reed in thy hand*, when I ſee thee *crown'd with Thorns*, to multiply thy torments; when I ſee thee mockt by barbarous Wretches, with their bended Knee, and with *hail King of the Jews*.

[y] Matt. 27. 28, 29.

I grieve, and I love, when I ſee thee, O Lord God, whom the Angels worſhip, *ſpit upon* again, and buffeted [z], and for my ſake, made the extreme ſcorn, and contempt, and ſport of thy inſolent and inſulting Enemies; and though ſtill declar'd innocent by *Pilate* [a], yet ſurrender'd to the unrelenting Cruelty of the multitude, *to be crucified*.

[z] Mar. 15. 19.

[a] Matt. 27. 24, 26.

My Lord, my God, my Saviour, with all my heart, I love and adore thy infinite love and benignity to Sinners; with all my heart, I lament and deteſt the hatred, and outrage of Sinners to thee.

Was crucified.

His Crucifixion.

I grieve, and I love, O ſorrowfull Jeſus, when I ſee thee for my ſake oppreſt with the weight of thy own Croſs [b], till thy tender Body, quite ſpent with ſufferings, ſank under it [c].

[b] John 19. 17.

[c] Matt. 27. 32.

I grieve, and I love, O thou great Martyr of Love, when for my ſake I ſee

I ſee thy virgin Body ſtript naked, thy hands and thy Feet nail'd to the Croſs; when I ſee thee *crucify'd between two Thieves* [d], and *numbred with the Tranſgreſſours, when I ſee Gall given thee to eat, and Vinegar to drink* [e].

[d] Matt. 27. 38.

[e] Pſal. 69. 21.

I grieve, and I love, when I ſee thee, O incarnate Deity hanging on the Croſs, and for my ſake, by thy own People, in the height of thy anguiſh, derided, reproacht and blaſphem'd, with *wagging of their heads*, mockt by the Souldiers, and by the impenitent Thief [f].

[f] Matt. 27. 39. Luke 23. 39.

I grieve, and I love, when I ſee thee, O God bleſſed for evermore, O Fountain of all bleſſing, hang bleeding on the Croſs, and made *a curſe for me* [g]; How does my indignation ſwell againſt the injuſtice, and ingratitude, and inhumanity of the *Jews*, who could thus cruelly treat ſo unreproachable an Innocence, ſo amiable a Charity, ſo compaſſionate a Saviour!

[g] Gal. 3. 13.

Alas, alas, it was the Sinner, O love incarnate, rather than the Jew that betray'd, and derided, and blaſphemed, and tortur'd and crucify'd thee; the ſins of lapſt mankind [h],

[h] Iſa. 53. 6.

and particularly my sins, they were thy Tormentours; and therefore from my heart I bewail, detest and abjure them.

My Lord, and my God, instill penitential love into my Soul, that I may grieve for my sins, which griev'd thee, that I may love thee for suffering for us Sinners, who occasion'd all thy griefs; O may I always love thee, O may I never grieve thee more.

Dead.

His Death. I grieve, and I love, O bleeding Love, when I see thee on the Cross, quite spent with pain and anguish, when I see thee in thy dying pangs *commending thy spirit into the hands of thy heavenly Father* [i] *bowing thy head* [k], and giving up the Ghost. Thou, O Lord of life, didst for us Sinners humble thy self to death, even to the death of the Cross, a death of utmost shame and ignominy, and of torment insupportable; all Love, all Glory be to thee.

[i] Luke 23. 46.
[k] John 19. 30.

Was ever any sorrow, O crucify'd Lord, like that sorrow my sins created thee?

Was ever any love, O outrag'd Mercy,

Mercy, like that love thou didſt ſhew, in dying for Sinners!

All the frame of Nature, O dying Saviour, fell into convulſions at the crucifixion of their great Creatour; the *Sun was darkned* [l], *the veil of the Temple was rent from the top to the bottom, the Earth quak't, the Rocks clove aſunder, the Bodies of dead Saints roſe out of their Graves*, inſomuch that *the Centurion* and infidel Souldiers acknowledg'd thee to be *the Son of God*; thou waſt lovely, and glorious, and adorable in thy loweſt humiliation; all love, all praiſe be to thee. [l] Matt. 27. 51.

His unknown Sufferings.

Thy bodily Sufferings, O almighty Love, were intolerable, but yet thy inward were far greater.

I grieve, I love, I melt all o'er, when I hear thee on the Croſs crying out, *My God, my God, why haſt thou forſaken me* [m]? Ah ſinfull Wretch that I am, how infinite and unconceivable were the inward Dolours and Agonies thou didſt undergo for us Sinners, when thou didſt tread the *Winepreſs* of thy Father's wrath *alone* [n], when it pleas'd thy own moſt beloved Father *to bruiſe thee, and to put thee to grief*, when the *iniquities* [m] Matt. 27. 46. [n] Iſa. 63. 3.

of the whole World were *laid on thee* o, and my numerous ſins increaſt thy load, and heightned thy torment, when thy own Deity withdrew all conſolation from thee, when God, offended by our ſins, did *afflict thee in the day of his fierce anger* p? no ſufferings, no love was ever like unto thine for me; no grief, no love but thy own ſhould exceed mine for thee.

o Iſa. 53. 6, 10.

p Lam. 1. 12.

For whom, O unutterable goodneſs, didſt thou ſuffer the extreme bitterneſs of ſorrow, but for the vileſt of all thy Creatures, ſinfull man, and for me one of the worſt of Sinners? and therefore I praiſe and love thee.

For what end didſt thou ſuffer, O moſt ardent Charity, but to ſave Sinners from all things that were deſtructive, the Curſe of the Law q, the Terrours of Death r, the Tyranny of Sin s, the Power of Darkneſs, and Torments Eternal t, to purchaſe for us all things conducible to our Happineſs v, Pardon and Grace, Conſolation and Acceptance, and the Everlaſting Joys and Glories of the Kingdom of Heaven? and therefore I praiſe and love thee.

q Gal. 3. 13.

r Heb. 2. 14, 15.

s Rom. 6. 14.

t 1 Theſſ. 1. 10.

v Eph. 1. 7. Heb. 9. 12, 15.

Out

Out of what motive didſt thou ſuffer, O boundleſs Benignity, but out of thy own preventing love [x], free mercy, and pure compaſſion? and therefore I praiſe and love thee.

When no other Sacrifice could attone thy Father's Anger, O thou the beloved Son of God, and reconcile Divine Juſtice and Mercy together, but the Sacrifice of God incarnate, who as Man was to die [y], and to ſuffer in our ſtead, as God was to merit and make ſatisfaction for our ſins; 'twas then that thou, O God the Son, didſt become Man, the very meaneſt of Men, didſt *take upon thee the form of a Servant* [z], and didſt on the Croſs ſhew us the myſtery and the Miracle of Love, God crucified for Sinners, and Sinners redeem'd by the bloud of God [a].

O thou propitious Wonder, God incarnate on the Croſs, by what Names ſhall I adore thee, all are too ſhort, too ſcanty to expreſs thee, Love onely, nothing but love will reach thee, thou art Love [b], O Jeſu, thou art all Love, O tendereſt, O ſweeteſt, O pureſt, O deareſt Love, ſoften, ſweeten, refine, love me into all Love like thee!

By the love of thy Croſs, O Jeſu,

[x] 1 John 4. 19.

[y] Heb. 9. 28.

[z] Phil. 2. 7.

[a] Acts 20. 28.

[b] 1 John 4. 8.

I *live* [c], in that I will onely *glory*, that above all things will I ſtudy [d], that before all things will I value [e]; by the love of thy Croſs I will take up my Croſs daily [f], and follow thee, I will perſecute and torment, and crucifie [g] my ſinfull Affections and Luſts, which perſecuted, tormented and crucify'd thee; and if thy love calls me to it, I will ſuffer on the Croſs for thee, as thou haſt done for me [h].

[c] Gal. 2. 20. 6. 14. [d] 1 Cor. 2. 2. [e] Phil. 3. 8. [f] Luke 9. 23. [g] Rom. 6. 5. Gal. 5. 24. [h] Acts 21. 13.

How illuſtrious and amiable were thy Graces amidſt all thy Sufferings, O thou afflicted Jeſu; I admire, and I love thy profound Humility, unwearied Patience, Lamb-like Meekneſs, immaculate Innocence, invincible Courage, abſolute Reſignation, compaſſionate love of Souls, and perfect Charity to thy Enemies. O my Love, I cannot love thee, but I muſt deſire above all things to be like my Beloved; O give me grace to tread in thy *ſteps* [i], and conform me to thy Divine Image, that the more I grow like thee, the more I may love thee, and the more I may be lov'd by thee.

[i] 1 Pet. 2. 21.

And Buried. He deſcended into Hell.

His Burial and deſcent. I believe, O crucified Love, that thou waſt really dead, and that there

there was a ſeparation of thy Body and Soul: That *thy ſide* was mortally wounded, and *pierced with a Spear* on the Croſs [k], and thy ſacred Body was buried [l], to aſſure us of thy death: All Love, all glory be to thee.

[k] Joh. 19. 34.
[l] Mat. 27. 57, 60.

I believe, O pierced, O wounded Love, that thy Soul in the ſtate of ſeparation did deſcend into Hell [m], to vanquiſh Death and all the Spirits of darkneſs in their own Dominions, and therefore I adore and love thee.

[m] Eph. 4. 9.

Glory be to thee, O thou great Champion of Love, who didſt for our ſakes ſingly encounter all our ghoſtly Enemies, who didſt thy ſelf *taſte of death* [n], that thou mighteſt take away the *ſting of death* [o], who didſt wreſtle with *principalities and powers* [p], and all the force of Hell that we might ſhare in thy Victory; for which wonderfull Salvation I will always praiſe and love thee.

[n] Heb. 2. 9.
[o] 1 Cor. 15. 55, 56, 57.
[p] Col. 2. 15.

The third day he roſe again from the dead.

In his ſtate of Exaltation.
His Reſurrection.

I believe, O Almighty Love, that according to the Types and Prophecies which went before of thee [q], and according to thy own infallible predictions, thou didſt by thy own power [r] riſe

[q] Luk. 24. 26, 27. Mat. 12. 40.

r riſe from the dead the third day: All love, all glory be to thee. r Joh. 2. 19.

Glory be to thee, who didſt lie ſo long in the Grave to undergo the full condition of the dead, and to convince all the world thou wert dead; and didſt riſe ſo ſoon that thou mighteſt not ſee corruption f or retard our joy t: All Love, all Glory be to thee. f Acts 2. 31. t Joh. 16. 22.

He aſcended into Heaven.

His Aſcenſion. I believe, O Victorious Love, that thou, after thy conqueſt over Death and Hell, didſt aſcend in triumph to Heaven v, that thou mighteſt prepare *Manſions* for us x, and from thence as Conquerour beſtow the gifts of thy conqueſt on us y, and above all the gift of thy Holy Spirit z; that thou mighteſt enter into the Holy of Holies, as our great High-prieſt a, to preſent to thy Father the ſweet-ſmelling Sacrifice of his crucified Son, the ſole propitiation for Sinners; and therefore all Love, all glory be to thee. v Luk. 24. 51. Acts 1. 9, 10. x Joh. 14. 2. y Eph. 4. 8. z Jo. 16. 7. a Heb. 6. 19, 20. 10. 20, 21.

Glory be to thee, O Jeſu, who didſt leave the world and aſcend to Heaven about the 33d year of thy age, to teach us in the prime of our years to deſpiſe this world, when we are beſt able

able to enjoy it, and to reſerve our full vigour for Heaven and for thy Love.

O thou whom my Soul loveth, ſince thou haſt left the world, what was there ever in it worthy of our Love! O let all my affections aſcend after thee, and never return to the earth more; for *whom have I in heaven but thee? and there is none upon earth that I deſire in compariſon of thee* [b].

[b] Pſal. 73. 25.

And ſitteth at the right hand of God the Father Almighty.

His Seſſion. I believe, O Triumphant Love, that thou now ſitteſt in full and peacefull poſſeſſion of bliſs [c], and at the right hand of God, that thy humane Nature is exalted to the moſt honourable place in Heaven, where thou ſitteſt on thy throne of glory, ador'd by Angels [d], and interceding for Sinners [e]; and therefore all Love, all Glory be to thee.

[c] 1 Pet. 3. 22.

[d] Rev. 5. 8, 9, 12.

[e] Rom. 8. 34.

Glory be to thee, O Love enthron'd, thy Reſurrection, Aſcenſion and Seſſion, are all ſignal inſtances of thy love, and earneſts of our future felicity, the entire purchaſe of thy love: All our hopes of Heaven, our Reſurrection

rection, Aſcenſion and Glorification depend on, and are derived from thine, and are all the trophies of thy love to us; and therefore I will ever praiſe and love thee.

From thence he ſhall come to judge the quick and the dead.

His coming to Judgment.

I believe, O Glorified Love, that from thy Throne at God's right hand, where thou now ſitteſt, thou wilt come again [f] to judge the world, attended with thy holy Angels [g]. All glory be to thee.

I believe, O thou adorable Judge, that all mankind ſhall be ſummon'd before thy awfull Tribunal. All the **Dead**, who ſhall be wak'd out of their Graves when the Angel ſhall blow the laſt Trump [h], and all that are then **Quick**, and alive, ſhall then appear before thee. All glory be to thee.

I believe, Lord, that I and all the world ſhall give a ſtrict account of all our thoughts, and words, and actions; that the Books will be then opened, that out of thoſe dreadfull Regiſters we ſhall be judged [i]; that Satan and our own Conſciences will be our accuſers. O let the laſt Trump be ever ſounding in my ears, that I may ever

[f] Acts 1. 11. Phil. 3.20.
[g] 2 Theſſ. 1. 7.
[h] 1 Cor. 15. 52.
[i] Rom. 14. 10. Matt. 12. 36. Rev. 20.12.

ever be mindfull of my great accounts [k], and that I may neither ſpeak, nor doe, nor think any thing that may wound my own Conſcience, or provoke thy Anger, or make me tremble at the awfull day.

[k] Eccleſ. 12. 13, 14.

I know, O thou adorable Judge, that Love onely ſhall then endure that terrible Teſt, that Love onely ſhall be acquitted, that Love onely ſhall be eternally bleſt; and therefore I will ever praiſe and love thee.

Glory be to thee, O thou beloved Son of God, to whom *the Father has committed all Judgment* [l].

[l] Joh. 5. 22.

How can they that love thee, O Jeſu, ever deſpond, though their love in this life is always imperfect, when at laſt they ſhall have Love for their Judge, Love that hath felt and will compaſſionate all their infirmities? and therefore all Love, all Glory be to thee.

I believe in the Holy Ghoſt.

The Third Perſon in the Trinity.

I believe in thee, O thou Spirit of God, the third Perſon in the moſt adorable Trinity; I believe, O bleſſed Spirit, that thou art the Lord [m], that thou art God [n] eternal [o] and omniſcient [p], a Perſon diſtinct from both the

[m] 2 Cor. 3. 17, 18.
[n] Joh. 4. 24. Acts 5. 3.
[o] Heb. 9. 14.
[p] 1 Cor. 2. 10.

the Father and the Son, eternally proceeding from both [q], and equally ſent by both [r], and joint-authour with both of our Salvation; and therefore all Love, all Glory be to thee.

[q] Matt. 10. 20. Rom. 8. 9.
[r] Joh. 14. 26. 16. 7.

I believe, O bleſſed Spirit, that thou art Holy, eſſentially Holy [s], in reſpect of thy own Divine Nature, and being eſſentially Holy, art infinitely Amiable; and therefore all Love, all Glory be to thee.

[s] 1 Pet. 1. 15.

I believe, O bleſſed Spirit, that thou art perſonally Holy, that thou art the Authour of all internal Holineſs, and of all internal and ſanctifying Grace [t], that thou art the principle of all ſpiritual life in us [v]; and therefore all Love, all glory be to thee.

[t] Gal. 5. 22.
[v] Joh. 3. 5.

Glory be to thee, O Love Incarnate, for ſending the Spirit in thy ſtead, and for promiſing it to our Prayers [x]; all Love, all Glory be to thee.

[x] Luk. 11. 13.

Glory be to thee, O Spirit of Love, for *ſhedding the Love of God abroad in our hearts* [y], for filling all that love thee with exuberance of joy and conſolation; all Love, all Glory be to thee.

[y] Rom. 5. 5.

O thou bleſſed Spirit the Comforter, purifie my Soul, and infuſe thy love into it, and conſecrate it to be thy

thy Temple [z], and fix thy Throne immoveably there, and ſet all my affections on fire, that my heart may be a continual Sacrifice of Love offer'd up to thee, and the flame may be ever aſpiring towards thee.

[z] 1 Cor. 6. 19.

The Holy Catholick Church.

Our Belief of the Church, 1. Militant. Its Nature.

I believe, O bleſſed and adorable Mediatour, that the Church is a Society of perſons, founded by thy love to Sinners [a], united into one Body of which thou art the Head [b], initiated by Baptiſm [c], nouriſht by the Euchariſt [d], govern'd by Paſtours commiſſion'd by thee, and endow'd with the power of the Keys [e], profeſſing the Doctrine taught by thee [f], and deliver'd to the Saints [g], and devoted to praiſe and to love thee.

[a] Matt. 16. 18. Eph. 5. 25. [b] Col. 1. 18. [c] Matt. 28. 19. [d] 26. 26. [e] Matt. 18. 18. Joh. 20. 22, 23. [f] Acts 2. 41, 42--- [g] Jude 3.

I believe, O holy Jeſus, that thy Church is holy like thee its Authour; holy by the original deſign of its Inſtitution [h], holy by baptiſmal dedication, holy in all its adminiſtrations which tend to produce holineſs [i]; and though there will be always a mixture of good and bad in it in this world [k], yet that it has always many real Saints in it; and therefore all Love, all Glory be to thee.

[h] 2 Tim. 1. 9. [i] 2 Tim. 2. 19. [k] Matt. 13. 24.

I believe, Lord, this Church to be Catholick, or Univerſal, made up of the collection of all particular Churches; I believe it to be Catholick in reſpect of time, comprehending all ages to the world's end, to which it is to endure [l]; Catholick in reſpect of all places, out of which Believers are to be gather'd [m]; Catholick in reſpect of all ſaving Faith, of which this Creed contains the ſubſtance, which ſhall in it always be taught [n]; Catholick in reſpect of all Graces, which ſhall in it be practiſed, and Catholick in reſpect of that Catholick War it is to wage againſt all its ghoſtly enemies, for which it is called Militant: O preſerve me always a true Member of thy Catholick Church, that I may always inſeparably adhere to thee, that I may always devoutly praiſe and love thee.

[l] Matt. 16. 18. Matt. 28. 20.

[m] Matt. 28. 19.

[n] Joh. 16. 13.

Glory be to thee, O Lord my God, who haſt made me a member of the particular Church of *England*, whoſe Faith, and Government, and Worſhip, are Holy, and Catholick, and Apoſtolick, and free from the extremes of Irreverence or Superſtition, and which I firmly believe to be a ſound part of thy Church Univerſal

verſal, and which teaches me Charity to thoſe who diſſent from me; and therefore all Love, all Glory be to Thee.

O my God, give me grace to continue ſtedfaſt in her boſom, to improve all thoſe helps to true Piety, all thoſe means of Grace, all thoſe incentives of thy Love, thou haſt mercifully indulged me in her Communion, that I may with primitive affections and fervour praiſe and love thee.

The Communion of Saints.

Communion. I believe, O King of Saints, that among the Saints on Earth, whether real, or in outward profeſſion onely, there ought to be a mutual catholick participation of all good things [o], which is the immediate effect of Catholick Love. Thou, O God of Love, reſtore it to thy Church.

[o] 1 Joh. 1. 7.

I believe, O thou God of Love, that all the Saints on Earth by profeſſion ought to communicate one with another, in evangelical Worſhip, and the ſame holy Sacraments, in the ſame Divine and Apoſtolical Faith [p], in all Offices of corporal

[p] Acts 2. 42, 46.

[q] Gal. 6. 10.

[r] Rom. 12.-- 9, &c. 1 Theſſ. 5. 14. Heb. 10. 25. [f] 1 Cor. 12. 13, 26.

and ſpiritual Charity [r], in reciprocal delight in each others Salvation, and in tender ſympathy as members of one and the ſame Body [f]; O God of Peace, reſtore in thy good time this Catholick Communion, that with one heart and one mouth we may all praiſe and love thee.

O my God, amidſt the deplorable diviſions of thy Church, O let me never widen its breaches, but give me Catholick Charity to all that are baptiz'd in thy Name, and Catholick Communion with all Chriſtians in deſire. O deliver me from the Sins and Errors, from the Schiſms and Hereſies of the Age. O give me grace to pray daily for the peace [t] *Pſ.* 122. 6. of thy Church [t], and earneſtly to ſeek it, and to excite all I can to praiſe and to love thee.

I believe, O moſt holy Jeſu, that thy Saints here below have commu- † Heb. 12. 22. nion with thy Saints above †, they praying for us in Heaven, we here on Earth, celebrating their memorials, rejoycing at their bliſs, giving thee thanks for their labours of love, and imitating their examples, for which all Love, all Glory be to thee.

I believe, O gratious Redeemer, that

that thy Saints here on Earth have Communion with the holy Angels above; that they are *miniſtring Spirits* [x] *ſent forth to miniſter for them who ſhall be heirs of Salvation*, and watch over us [y], and we give thanks to thee for their protection, and emulate their inceſſant praiſes and ready obedience; for which all Love, all Glory be to thee.

[x] Heb. 1. 14.

[y] Pſal. 34. 7.

I believe, O my Lord and my God, that the Saints in this life have Communion with the three Perſons of the moſt adorable Trinity [z], in the ſame moſt benign influences of love, in which all three conſpire; for which all Love, all Glory be to thee, O Father, Son and Holy Ghoſt, world without end.

[z] 1 Joh. 1. 3. Phil. 2. 1.

Glory be to thee O Goodneſs infinitely diffuſive, for all the Graces, and bleſſings in which the Saints communicate, for breathing thy love, into thy myſtical body, as the very Soul that informs it that all that believe in thee may love one another, and all join in loving thee.

The forgiveneſs of Sins.

Reconciliation with God.

I believe, O my God, that none can forgive Sins but thou alone [a], and

[a] Mat. 2. 7.

and that in thy Church forgiveneſs is always to be had; and for ſo ineſtimable a bleſſing all Love, all Glory be to thee.

I believe, O thou lover of Souls, that without true repentance we cannot hope for pardon [b], that our repentance is at the beſt imperfect, that it is out of thy mere mercy, O heavenly Father [c], and for the merits and paſſion of thy crucified Son [d] that thou doſt accept our imperfect repentance, and art pleas'd to forgive us; and therefore all Love, all Glory be to thee.

[b] 1 Joh. 1. 9.
[c] Tit. 3. 4, 5.
[d] 1 Pet. 1. 18.

Glory be to thee, O moſt adorable Trinity, for thy infinite love in our forgiveneſs [e]; Glory be to thee, O Father forgiving, O Son propitiating, O Holy Ghoſt purifying. I miſerable ſinner, who ſigh, and pant, and languiſh for thy forgiveneſs, and to be at peace with thee [f], praiſe, and adore, and love that moſt ſweet, and liberal, and tender, and amiable mercy, that delights in forgiving ſinners.

[e] Rom. 5. 8, 10.
[f] Rom. 5. 1.

The Reſurrection of the Body.

2. Triumphant. Reſurrection.

I believe, O victorious Jeſu, that by the virtue of thy Reſurrection all the dead ſhall riſe [g], bad as well as good;

[g] 1 Cor. 15. 20. John. 5. 28, 29.

good; all Love, all Glory be to thee, by whom *death is ſwallowed up in victory* [h]. [h] 1 Cor. 15. 54.

I believe, O Almighty Jeſu, that by thy power all ſhall riſe with the ſame bodies they had on earth [i]; that thou wilt recollect their ſcatter'd duſt into the ſame form again, that our Souls ſhall be re-united to our Bodies, that we ſhall be judged both in Body and Soul, for the ſins committed by both, that the Bodies of the wicked ſhall be fitted for torment, and the Bodies of the Saints chang'd in quality, and made glorify'd Bodies [k], immortal and incorruptible, fitted for heaven and eternally to love and enjoy thee; for which glorious vouchſafement I will always praiſe and love thee. [i] Job 19. 26. [k] 1 Cor. 15. 53. Phil. 3. 21.

And the Life Everlaſting.

Happineſs eternal.

I believe, O great Judge of Heaven and Earth, that after all the Quick and Dead have appear'd before thy judgment-ſeat, then the moſt juſt and unrepealable Sentence ſhall paſs, and be executed to all eternity; joyfull onely to thoſe that love thee; and therefore all Love, all Glory be to thee.

and that in thy Church forgiveneſs is always to be had; and for ſo ineſtimable a bleſſing all Love, all Glory be to thee.

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I believe, O righteous Jeſu, that the wicked ſhall be ſet on thy *left hand*, and be damn'd to Hell, to be tormented with everlaſting and unconceivable anguiſh and deſpair, by the Devil and his Angels [1] and their own Conſcience, both in Soul and Body, in the Lake of fire and brimſtone *, from which there never can be any redemption; O juſt reward of thoſe that do not love thee.

[1] Matt. 25. 41.

* Rev. 14. 10, 11---

O mercifull Jeſu, how deſirous art thou that we ſhould be happy in loving thee, when thou haſt created Hell on purpoſe to deter us from hating thee, and Heaven to compell us to love thee; and therefore all Love, all Glory be to Thee.

I believe, O my Lord and my God, that the righteous ſhall be rewarded with *joys unſpeakable and full of glory*, with the beatifick Viſion and love of thy ſelf in Heaven [m], with a happineſs of Body and Soul, which ſhall be in all reſpects moſt perfect, eternal, and unchangeable [n], that they ſhall never ſorrow nor ſin more [o], which is all the free gift of thy infinite love [p], O heavenly Father, and the purchaſe of thy bloud, O God incarnate; for which I will ever,

[m] 1 Joh. 3. 2. 1 Cor. 13. 12.

[n] 1 Pet. 1. 4.

[o] Rev. 21. 4.

[p] Matt. 25. 34.

ever, to the utmoſt of my power, adore and love Thee.

O boundleſs Love, when ſhall I love thee in Heaven without either coldneſs or interruption, which, alas! too often ſeize me here below?

When, O my God, O when ſhall I have the tranſporting viſion of thy moſt amiable goodneſs, that I may unalterably love thee, that I may never more offend thee?

O Thou whom my Soul loveth, I would not deſire Heaven, but becauſe thou art there, for thou makeſt Heaven where-ever Thou art.

I would not, O Jeſu, deſire Life-everlaſting, but that I may there everlaſtingly love thee.

O inexhauſtible Love, do thou eternally breathe love into me, that my love to thee may be eternally increaſing, and tending towards infinity, ſince a love leſs than infinite is not worthy of thee.

Amen.

O thou great authour and finiſher of our Faith, do thou daily increaſe my Faith and heighten my Love; O grant that in holy ardours of love, to love crucify'd, my love may at laſt

aſcend to the region of love, that I may have nothing to doe, to all eternity, but to praiſe and to love thee. *Amen.* O infinite Love, *Amen, Amen.*

This Office may be divided into ſeveral parts, and uſed on the Lord's days, or on Holy-days, eſpecially on the great Feſtivals of Chriſtmas, Eaſter, Pentecoſt, *in Lent alſo, and particularly on* Good-friday, *and before the reception of the bleſſed Sacrament, as is moſt ſutable to the occaſion, or to the ſtate, temper and diſpoſition of every devout Soul.*

The Fruits of Love.

Q. You ſaid your Godfathers and Godmothers did promiſe for you, that you ſhould keep God's Commandments.

Tell me how many there be.

A. Ten.

Q. Which be they?

A. The ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the Houſe of Bondage.

I. Thou ſhalt have none other Gods but me.

II. Thou ſhalt not make to thy ſelf

ſelf any graven Image, nor the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the water under the Earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and kéep my Commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou kéep holy the Sabbath day. Six days ſhalt thou labour, and doe all that thou haſt to doe; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt doe no manner of work, thou and thy Son, and thy Daughter, thy Man-ſervant, and thy Maid-ſervant, thy Cattel and the ſtranger that is within thy Gates. For in ſix days the Lord made Heaven and Earth, the Sea and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed

the

the ſeventh day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.

VI. Thou ſhalt doe no Murther.

VII. Thou ſhalt not commit Adultery.

VIII. Thou ſhalt not Steal.

IX. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

X. Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.

Q. What doſt thou chiefly learn by theſe Commandments?

A. I learn two things: my duty towards God, and my duty towards my Neighbour.

Q. What is thy duty towards God?

A. My duty towards God is,

I. II. To believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my Soul, and with all my ſtrength: to worſhip him, to give him thanks,

to

to put my whole truſt in him, to call upon him.

III. To honour his holy Name and his Word.

IV. And to ſerve him truly all the days of my life.

Q. What is thy duty towards thy Neighbour?

A. My duty towards my Neighbour is,

To love him as my ſelf, and to doe to all men as I would they ſhould doe to me.

V. To love, honour, and ſuccour my Father and Mother. To honour and obey the King, and all that are put in Authority under him. To ſubmit my ſelf to all my Governours, Teachers, ſpiritual Paſtours and Maſters, To order my ſelf lowly and reverently to all my betters.

VI. To hurt no body by word or deed.

VII. To be true and juſt in all my dealings.

VIII. To bear no malice nor hatred in my heart.

IX. To keep my hands from picking and ſtealing.

X. And my tongue from evil-ſpeaking, lying and ſlandering.

XI. To

XI. To keep my body in temperance, ſoberneſs and chaſtity.

XII. Not to covet and deſire other mens goods, but to learn and labour truly to get mine own living; and to doe my duty in that ſtate of life unto which it ſhall pleaſe God to call me.

Rules for expounding the Commandments

Q. You have ſhew'd me how the Creed preſents to us the Motives; ſhew me next how the Ten Commandments contain the Fruits, or Effects of Divine Love.

A Jeſus our Love, the great Prophet of Love, has given us this trial of our Love, *If ye love me, keep my Commandments* [q]. [q] John 14. 15.

Q. Are there not ſome general Rules, very uſefull to be obſerv'd, in expounding the Commandments?

A. Divine Love does ſuggeſt to us the beſt Rules, and is the beſt Expoſitour to teach us the full importance of every Command.

Q. Shew me how.

A. The Love of God does neceſſarily include theſe two things, a tenderneſs to pleaſe, and a fearfulneſs to offend our Beloved; and this Love will be a ſure guide to us, in both the affirmative and the negative part of each Command. *Q.* Ex-

Q. Expreſs this more diſtinctly.

A. I ſhall doe it in theſe following particulars.

Rules for expounding the Commandments.

1. O my God, when in any of thy Commands a duty is enjoyn'd, Love tells me the contrary evil is forbidden; when any evil is forbidden, Love tells me the contrary duty is enjoyn'd[r]; O do thou daily increaſe my love to good, and my antipathy to evil. [r] 2 Cor. 6. 14.

2. Though thy Commands and Prohibitions, O Lord, are in general terms, yet let thy love direct my particular practice, and teach me, that in one general are imply'd all the kinds, and degrees, and occaſions, and incitements, and approaches, and allowances, relating to that good or evil, which are alſo commanded[s] or forbidden, and give me grace to purſue, or to fly them. [s] Matt. 5. 21, 22, 28. 1 Theſſ. 5. 22.

John 14. 5.

3. O my God, keep my love always watchfull, and on its guard, that in thy negative Precepts I may continually reſiſt evil; keep my love warm with an habitual zeal, that in all thy affirmative Precepts I may lay hold on all ſeaſons and opportunities of doing good.

4. Let

4. Let thy love, O thou that one-ly art worthy to be belov'd, make me carefull to perſwade, and engage others to love thee, and to keep thy Commands, as well as my ſelf [t]. [t] Heb. 10. 24.

5. None can love thee, O Lord, and endeavour to keep thy holy Commands, but his daily failings in his duty, his frequent involuntary and unavoidable ſlips and ſurreptions, and wandrings afflict and humble him [v], the infirmities of lapſt nature create him a kind of perpetual martyrdom, becauſe he can love thee no more, becauſe he can ſo little ſerve thee. [v] Matt. 5. 16. [v] Prov. 24. 16.

But thou, O moſt compaſſionate Father, in thy Covenant of Grace doſt require ſincerity [x], not perfection; and therefore I praiſe and love thee. [x] 2 Cor. 8. 12.

O my God, though I cannot love and obey thee as much as I deſire, I will doe it as much as I am able, I will to the utmoſt of my power keep *all thy Commandments, with my whole heart, and to the end* [y]; O accept of my imperfect duty, and ſupply all the defects of it by the merits, and love, and obedience of Jeſus thy Beloved. [y] Pſ. 119. 2, 6, 112.

6. Glo-

6. Glory be to thee, O thou ſupreme Law-giver, for delivering theſe Commands to ſinfull men; they are the words which thou thy ſelf, O great *Jehovah* didſt *ſpeak*. O let me ever have an awfull regard for every word thou haſt ſpoken; O let me ever love thee for ſpeaking them, and for giving us the Laws of Love.

7. Glory be to thee, O Lord God, who to make every one of us ſenſible of our obligation, haſt given all thy Commands in the ſecond Perſon, and by ſaying **Thou**, haſt ſpoken in particular to every Soul, that every Soul might love and obey thee.

Glory be to thee, O my God, who in this ſhort abſtract, in theſe Ten Commandments haſt compris'd the full extent of our duty, all the effects of Divine Love.

Teach me, O Lord, to examine my Love by thy Commands, that I may know how to pleaſe thee, that I may know wherein I have offended thee, and grieve for my offences, that I may bewail all my commiſſions of ſin, all my omiſſions of duty.

Teach me, O Lord, by this thy Law, which is the rule of Love, and of all my Actions, to examine not onely

onely my ſeveral ſins, but alſo all their ſeveral aggravations, whether they have been wilfull, or known, or frequent, or obſtinate, or habitual, or enſnaring to others, that Love may ſhed the more tears, and in ſome meaſure proportion my contrition to my guilt.

8. Glory be to thee, O Lord God, who giveſt us Chriſtians higher obligations to keep thy Commands than thou didſt to the Jews, they had onely the memory of their temporal deliverance out of the Land of *Egypt*, and the Houſe of Bondage, ſet before them, we are deliver'd out of ſpiritual *Egypt*, from the bondage of Sin, the power of *Satan*, and the torments of Hell; O give us grace to exceed them as much in our love, and thankſgiving, and obedience, as we do in our bleſſings.

9. Glory be to thee, O great *Jehovah*, who to conſtrain us to love and obey thee, art pleas'd to honour every faithfull Soul with a near and intimate propriety in thy ſelf, and gratiouſly to declare, **I am the Lord thy God.**

O mercifull Lord, what is it poſſible for me to deſire more than to have

have thee for my God [z]? If thou be my God, the relation ought to be mutual, and I muſt be thy Servant; Lord be thou mine, and I will be for ever thine.

[z] Gen. 17. 7. Deut. 26. 17. Exod. 19. 5, 6.

My Beloved is mine, and I am his.

My God, my Father, my Friend, my Love, whatever is thine I will love, and particularly thy Law will I love for teaching me to love thee, thy Law I will highly eſteem, and diligently read and ſtudy, thy Law ſhall be daily *my delight, my counſellour, and my meditation* [a].

[a] Pſal. 119. 24, 97.

O my good God, keep me always thine, and let nothing ever divorce me from thy love.

Q. You have laid down proper rules for interpreting the Commandments, ſhew me now how they are divided.

A. Into two ſorts, or Tables, ſuitable to the two reſpects they have, to God, and to our Neighbour.

The Firſt Table.

Q. Begin with the firſt Table, and ſhew me the number and order of the Commands which it contains.

A. It contains the four firſt Commands which relate to God, and teach us the Worſhip of God, even that reverential Love we are to pay

to God, which naturally ariſes from a true ſenſe of his infinite both goodneſs and greatneſs.

This Worſhip of God is either inward or outward.

The inward Worſhip, being that of the Heart, is the nobler of the two, and this, together with the right Object of our Worſhip, is taught in the Firſt Commandment, as the foundation of all the reſt.

The outward is compris'd in the three following, which teach us the regulation of God's Worſhip, in reference to our Geſtures in the Second, to our Tongues in the Third, to our Time in the Fourth.

Q. Which are the duties of the Second Table?

A. They are the Six remaining Commands, which do all relate to our Neighbour, of which I ſhall ſpeak in their due place.

Q. What have you farther to obſerve of the Commandments in general?

A. 'Tis obſervable that thoſe which refer to God are put firſt, to teach us that the Love of God is the chief and original Command, and ought chiefly to be ſtudied, and

to

to teach us alſo, that all the duties of the Second Table muſt yield to the Firſt, whenever they ſtand in any competition [b].

[b] Luke 14. 26.

Q. Go over all the Ten Commandments in particular, and ſhew me how they are all the genuine fruits and effects of Divine Love, exercis'd either in doing good, or eſchewing evil.

A. I ſhall gladly doe it, and as diſtinctly as poſſibly I can, taking every Commandment apart.

The First Commandment.

Duties commanded.

O thou who onely art *Jehovah*, if thou be my God, and if I truly love thee, I can never ſuffer any creature to be thy Rival, or to ſhare my heart with thee; I can have **no other God,** no other Love but onely thee [c].

[c] Matt. 6. 24.

O infinite Goodneſs, thou onely art amiable; whatever is amiable beſides thee, is no farther amiable, than it bears ſome impreſſions on it of thy amiableneſs; and therefore all Love, all Glory be to thee alone.

O my God, O my Love, inſtill into my Soul ſo entire reverential a love of thee [d], that I may love nothing but for thy ſake, or in ſubordination to thy love.

[d] Deut. 10. 12.

O Love, give me grace to ſtudy thy Knowledge [e], that the more I know thee, the more I may love thee.

[e] Joh. 17. 3.

O my God, O my Love, do thou create in me a ſtedfaſt Faith [f] in the veracity, a lively Hope [g] in the promiſes, a firm truſt [h] in the Power, a confident reliance [i] on the Goodneſs, and a ſatisfactory acquieſcence [k] in the All-ſufficiency of thee my Beloved.

[f] Heb. 11. 1. 6. [g] 1 Pet. 1. 4. [h] Pſ. 9. 10. [i] Pſ. 34. 8. [k] Pſ. 62. 1, 2, 5.

O my God, O my Love, do thou create in me an ardent deſire of the preſence [l], an heavenly delight in the fruition [m] of thee my Beloved.

[l] Pſ. 42. 1. [m] 37. 4.

O my God, O my Love, fill my heart with Thankſgiving [n] for the Bleſſings, Praiſe [o] of the Excellence, Adoration of the Majeſty [p], Zeal [q] for the Glory of thee my Beloved.

[n] 34. 1. [o] 147. 1. [p] 99. 5. [q] 1 Cor. 10. 31.

O my God, O my Love, fill my heart with a true Repentance [r] for offending, with a conſtant fear [ſ] of provoking thee my Beloved.

[r] Ezek. 18. 30. [ſ] Pſ. 112. 1.

O my God, O my Love, fill my heart with an affective Devotion [t] in Prayer, and with a profound Humility [v], in aſcribing all Honour to thee my Beloved.

[t] Ja. 5. 16. [v] Pſ. 115. 1.

O my God, O my Love, create in

in me a ſincere Obedience * to all the commands, a ſubmiſſive Patience x under all the chaſtiſements, an abſolute Reſignation y to all the diſpoſals of thee my Beloved.

* Matt. 7. 21.
x Pſ. 39. 9.
y Matt. 26. 39.

O my God, O my Love, let thy All-powerfull love abound z in my heart, and in the hearts of all that profeſs thy name, that in all theſe, and in all other poſſible inſtances of thy love, our Souls may be continually employ'd to praiſe and to love thee.

z Phil. 1. 9.

O my God, O my Love, let me ever be ſeeking occaſions to excite all I can a to adore and love thee.

a Pſ. 34. 3. 107. 8.

Sins forbidden.

O my God, O my Love, I renounce, and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy Love, and to thy Glory,

b 2 Tim. 3. 2.
c 1 Joh. 2. 15.

All ſelf-love b, and inordinate love of things below c.

d 2 Theſſ. 1. 8.
e Pſ. 14. 1.
f Jer. 16. 11.

All wilfull and affected Ignorance d.

g 2 Pet. 2. 1.
h Heb. 10. 39.

All Atheiſm e, or having no God; and Polytheiſm f, or having more Gods than one.

i 2 Theſſ. 2. 12.
k Pſ. 50. 21.

All Hereſie g, Apoſtaſie h, and Infidelity i.

l Matt. 27. 5.
m Pſ. 78. 22.

All preſumption k and deſpair l, diſtruſt m and carnal ſecurity n.

n Eccl. 8. 11.

All voluntary humility and worſhipping of Angels [o]; Reliance on the creature [p], or recourſe to evil ſpirits [q].

All unthankfulneſs [r] and irreligion [ſ], lukewarmneſs [t] and indifference [v].

All impenitence * and diſregard of divine wrath [x].

All indevotion [y] and pride [z], diſobedience [a], impatience and murmuring [b].

All the leaſt tendencies [c] to any of theſe Impieties.

From all theſe and the like hatefull violations of thy love, and from that vengeance they juſtly deſerve; O my God, O my Love, deliver me, and deliver all faithfull people.

O my God, O my Love, I earneſtly pray, that thy love may ſo prevail over our hearts, that we may ſadly lament and abhor all theſe abominations, and may never more provoke thee.

[o] Col. 2. 18.
[p] Pſ. 52. 7.
[q] Lev. 20. 6.
[r] 2 Tim. 3. 2.
[ſ] Pſ. 10. 4.
[t] Rev. 3. 15, 16.
[v] Zeph. 1. 12.
* Luke 19. 41.
[x] Iſa. 5. 12.
[y] Iſa. 29. 13.
[z] Pro. 8. 13.
[a] Rom. 2. 8.
[b] 1 Cor. 10. 10.
[c] Pſ. 14. 1, 4.

The Second Commandment.

Sins forbidden.

O my God, O my Love, I know the true love of thee is incommunicable to any but thee; and therefore I renounce, and deteſt, and bewail, as odious and offenſive to thee, as direct-

directly oppoſite to thy Love, and to thy Glory,

All making of Idols or falſe Gods, or of **graven Images,** with intent of **worſhipping and bowing down** before them [a].

All repreſentations or picturing of thee, O my God, by viſible likeneſſes of things in Heaven or in Earth.

All corporeal ſhapes, which are infinitely unſutable to thy inviſible and ſpiritual nature, and derogatory from thy adorableneſs [b].

All Idolatry [c], and Religious invocation of Creatures [d].

All Sacrilege [e], and prophanations of thy Houſe, and of things ſacred [f].

All abuſe, or diſeſteem, or careleſneſs of thy Word [g], and contempt of thy Miniſters [h].

All ſuperſtitious or unlawfull rites [i], ſuperfluities or mutilations [k], irreverence or indecencies [l] in the publick Worſhip, by which thou art any way diſhonoured.

All reſting in mere outward obſervances [m], or refuſing to give thee bodily **worſhip,** and to **fall down** before thee [n].

All the leaſt tendencies to any of theſe impieties.

[a] Deut. 7. 25, 26. 27. 15.

[b] Deut. 4. 15. Iſa. 40. 18. Act. 17. 29.

[c] Iſa. 2. 8, 9.

[d] Rev. 19. 10. 14. 9, 10.

[e] Prov. 20. 25.

[f] Matt. 21. 13.

[g] Matt. 13. 15. Jam. 1. 22.

[h] Luke 10. 16.

[i] Jer. 10. 2, 3.

[k] Deut. 4. 2. Pſ. 106. 39.

[l] Eccleſ. 5. 1. Mal. 1. 7, 8, 14.

[m] Matt. 15. 9, 11.

[n] Iſ. 45. 23.

From all theſe and the like violations of thy incommunicable love, and from that vengeance they juſtly deſerve; O my God, O my Love, deliver me, and deliver all faithfull people.

O my God, O my Love, I earneſtly pray, that thy love may ſo prevail over our hearts, that we may ſadly lament and abhor all theſe abominations, and may never more provoke thee.

Duties commanded.

O my God, O my Love, imprint on my ſoul an awfull love of thy Majeſty [o], that I may *worſhip thee in ſpirit and in truth* [p], and in a manner worthy of thee.

[o] Iſa. 8. 13.

[p] Joh. 4. 24.

O my God, O my Love, make me ſo tender of the Honour of thee my Beloved, that I may ſhew a due regard to all the parts of thy Worſhip.

That with loweſt humiliation of ſoul and body [q], whenever I appear in the preſence of infinite Love, *I may fall down and adore thee.*

[q] Pſ. 95. 6. Matt. 26. 39.

O my God, O my Love, O may I always enter thy houſe, the habitation of unbounded Love, with recollected thoughts, compos'd behaviour, becoming reverence, and ſincere intentions of Love [r].

[r] Gen. 28. 17. Joh. 2. 17.

O

O my God, O my Love, O may I ever frequent the publick prayers, and approach thine Altar with fervent and heavenly affections, with holy impatience for the bleſſings of thy Love [r].

O my God, O my Love, O may I always read and hear thy Word, the heavenly Regiſter of thy Love, with a ſerious attention, and inflamable heart, and a particular application, and ever learn from it ſome leſſon of thy Love [t].

O my God, O my Love, for thy deareſt ſake, give me grace to pay a ſutable veneration [v] to all ſacred perſons, or places [w], or things [x], which are thine by ſolemn dedication, and ſeparated for the uſes of Divine Love, and the communications of thy grace, or which may promote the *decency* and *order* of thy worſhip, or the *edification* of faithfull people [y].

O my God, O my Love, let thy All-powerfull Love abound in my heart, and in the hearts of all that profeſs thy Name, that in all theſe, and in all other poſſible inſtances of thy love, our ſouls may be continually employed to praiſe and to love thee.

[r] Pſ. 84. 1, &c. 48. 9. 36. 8. 63. 1,2,5.

[t] Luk. 8. 15. 1 Theſſ. 2. 13.

[v] Matt. 10. 40.

[w] Lev. 19. 30.

[x] Ezek. 22. 8, 26.

[y] 1 Cor. 14. 4. 26. 40.

O

O my God, O my Love, let me ever be ſeeking occaſions to excite all I can, to adore and love thee.

The reaſon of the Commandments.

Thou, O my God, O my Love, art **a jealous God**, jealous of thy own Honour [z], and of the chaſtneſs of my Love; O let me never run after other Loves, or commit ſpiritual Adultery againſt thee, to provoke Thee to anger.

[z] Deut. 4. 24. Iſa. 42. 8. Exod. 34. 14, 15.

Thou, O my God, O my Love, doſt **viſit the iniquities of the Fathers upon the Children**; Thou when *thy jealouſie burns like fire* [a] againſt Idolaters, and thoſe that rob thee of thy worſhip, art wont to puniſh them in their very poſterity, with temporal evils, and with ſpiritual too, when their children tread in their ſteps; for then thou makeſt their Father's ſins occaſions of haſtning, or of increaſing thy judgments, though thou always ſpareſt the children that repent [b]; O let thy juſt indignation againſt violating thy Worſhip, deter me, and all that profeſs thy Name, from ſuch violations.

[a] Pſ. 79. 5.

[b] Iſa. 65. 6, 7. Ezek. 18. 17, 20. Jer. 31. 30.

Thy jealouſie, O my God, O my Love, falls heavy **upon them that hate thee**; but how is it poſſible for any one to hate thee, who art infinite

love?

love? and yet, alas! all that are enemies to thy Divine Worſhip; all that exalt any luſt, any creature into thy Throne, to aſcribe their happineſs, to ſacrifice their eſteem, and zeal, and affections, and to offer up Sovereign Honours to it; what do they doe but love falſe Gods, and hate thee, and are therefore hated by thee [c]. [c] Deut. 7. 10.

O Lord God, to hate thee is the proper character of Devils, and *Lucifer* himſelf cannot Sin beyond that utmoſt extremity of evil, the hatred of thee; and my heart is full of horrour and grief, to think that ever thoſe that bear thy Image, and daily ſubſiſt by thy love, ſhould turn themſelves into Devils, and this World into a Hell, by hating thee [d]: O boundleſs Love, turn them, O turn them into men again, and then they cannot chuſe but love thee. [d] 1 Joh. 3. 8. Rom. 1. 30. Joh. 15. 18.

Glory be to thee, O my God, **who ſheweſt mercy to them that love thee, and keep thy Commandments**: Love and Obedience always go together, and entail a bleſſing on the poſterity of thy Lovers [e]; O keep me always one of that happy number; O let me ever love and obey thee. [e] Deut. 4. 40.

Glory

Glory be to thee, O Lord God, whoſe Love is more diffuſive than thy Anger, thy vengeance extends but to the **third**, or at moſt, the **fourth generation**, thy **mercy unto thouſands**; and the more diffuſive thy Love is, the more powerfully it moves us to praiſe and to love thee.

The Third Commandment.

Duties commanded.

O my God, O my Love, thy Name is thy own glorious and amiable ſelf[a], thy Divine Nature, and Perfections, and Works moſt worthy to be ador'd, moſt worthy to be lov'd[b], and therefore I will **always** adore and love thy Name.

[a] Pſal. 83. 18.
[b] Pſal. 5. 11. Pſal. 29. 2. 72. 19. Ezek. 36. 23. Neh. 9. 5.

O my God, O my Love, may I ever have awfull thoughts of thee[c], may I never mention thy venerable Name, unleſs on ſolemn, and juſt, and devout occaſions; may I never mention it on thoſe occaſions without acts of love and adoration[d].

[c] Pſal. 111. 9.
[d] Iſa. 12. 4. 48. 1.

O my God, O my Love, to love, and to glorifie thy Name is the great end of our Creation, which is ſtill more enforced by our Redemption; O let it be the greateſt buſineſs of my whole life to love, and to glorifie it all the poſſible ways I can, by my mouth[e],

mouth [c], by my converſation [f], by my publick confeſſion of thee before men, even to death [g], whenever thou art pleas'd to call me to it, by engaging all I can to glorifie and love thee; O happy life, O bleſſed death, which is ſpent, and expires in glorifying, in loving thee!

[c] Pſ. 51. 15.
[f] Mat. 5. 16.
[g] Matt. 10. 32. 1 Pet. 3. 15.

O my God, O my Love, my heart ſhall ever be *jealous* of thy Name [h], I can have no true love, no real concern for thee if I do not, to the utmoſt of my power, aſſert and vindicate the Name of my Beloved whenever I hear it diſhonoured.

[h] 1 Kings 19. 10.

O my God, O my Love, fix in my Soul an habitual pure intention of thy glory in all my actions, *that whether I eat or drink, or whatever I doe, I may doe all to the glory* [i] of my Beloved.

[i] 1 Cor. 10. 31.

Oaths.

The honour of God's Name is more particularly concerned in Oaths.

O my God, O my Love, fill me with a religious awe of Oaths, in which the honour of thy beloved Name is ſo highly concerned.

I know, O great *Jehovah*, that in an Oath I ſolemnly invoke thee, as a witneſs to atteſt the truth of what I ſwear [k], as a Judge to puniſh me if I ſwear falſly.

[k] Gen. 31. 50, 53.

Far

Far be it from me, O Lord God, ever to ſwear, and in ſwearing, to invoke thee, unleſs upon inducements lawfull and important, when thy glory [l], the command of my ſuperiours, the viſible good of my Neighbour, *the ending of ſtrife* [m], or my own Innocence obliges me to it.

[l] Deut. 6. 13.

[m] Heb. 6. 16.

O Lord God, whenever I am duly called to an aſſertory Oath, grant I may ſwear *in truth, in righteouſneſs, and in judgment* [n].

[n] Jer. 4. 2.

Whatever lawfull Promiſſory Oaths I take, Lord give me grace conſcientiouſly to perform them, *though to my own hindrance* [o].

[o] Pſal. 15. 4. 2 Sam. 21. 7.

Vows.

And in Vows.

The glory of thy moſt beloved Name, O great *Jehovah*, next to the truth of our Oaths we invoke thee to atteſt, is concern'd in the ſincerity of thoſe Vows we offer thee to accept [p]; O do thou therefore create in me a ſerious ſenſe of the religiouſneſs of Vows, that my Vows may not diſhonour thee.

[p] Eccleſ. 4, 5.

Sins forbidden.

O my God, O my Love, whenever I voluntarily Vow a Vow to thee, give me grace to Vow with all the due caution I can, that I may Vow thoſe

thoſe things onely which are lawfull and acceptable to thee [q], and which thou haſt put in my power [r], that I may Vow with deliberation and ghoſtly advice, and on weighty and conſiderable occaſions onely, and with a deſign of glory [s], and thankfulneſs, and love to thee.

[q] Gen. 23. 20, 21, 22.
[r] Num. 30. 5, 8.
[s] Pſal. 132. 2.

O my God, O my Love, give me grace faithfully to perform all the Vows I make to thee [t], eſpecially my Baptiſmal Vow, and all my repeated Vows of amendment, in which I have ſo often Vowed, to glorifie and love thy Name.

[t] Pſal. 61. 8.

O my God, O my Love, let thy All-powerfull Love abound in my heart, and in the hearts of all that profeſs thy Name, that in all theſe, and in all other poſſible inſtances of thy Love our Souls may be continually employ'd to praiſe and to love thee.

O my God, O my Love, let me ever be ſeeking occaſions to excite all I can to adore and love Thee.

Sins forbidden.

O my God, O my Love, who is there that knows thy great, thy beloved Name, can ever in the leaſt diſhonour it [v]?

[v] Deut. 28. 58.

O

O my God, O my Love, I renounce, and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy love, and to thy glory,

All **taking of thy Name in Vain.**

All uſe of it on trivial occaſions, and without holy awe [x].

All abuſe of it in impious Jeſts, in Charms, or Curſes, or Imprecations, or telling Fortunes; or exploratory Lots [y]; all irreverent thoughts of thy Name [z], prophaneneſs and blaſphemy [a].

All denying thee by my works [b], or refuſing publickly to confeſs thee, when call'd to it [c], or tamely enduring to hear thee diſhonoured [d].

All heatheniſh, or cuſtomary, or raſh Oaths, or ſwearing in ordinary communication, or by any Creature [e].

All breaking of lawfull Oaths, Perjury, falſe-ſwearing, and invoking thee, O God of Truth, to atteſt a lye, ſins moſt deſtructive to publick Faith and Society, and to our own Souls, and moſt diſhonourable and hatefull to thee [f].

All haſty, or unlawfull, or Superſtitious, or impoſſible Vows [g], all breaking

[x] Pſal. 139. 20.

[y] Deut. 18. 10, 11, 12.

[z] Pſal. 10. 11, 13.

[a] James 2. 7.

[b] Tit. 1. 16.

[c] John 12. 42.

[d] Pſal. 139. 21.

[e] Matt. 5. 34, 35, 37.

[f] Zach. 8. 17. 5, 4. Jer. 23. 10. Hoſ. 4. 2, 3.

[g] Mal. 1. 14. Jer. 44. 25.

breaking thoſe that are regularly made [h].

All the leaſt tendencies to any of theſe impieties. [h] Pſal. 22. 25.

From all theſe, and the like hatefull violations of thy Love, and from that vengeance they juſtly deſerve, O my God, O my Love, deliver me, and deliver all faithfull People.

O my God, O my Love, I earneſtly pray that thy Love may ſo prevail over our hearts, that we may ſadly lament and abhor all theſe abominations, and may never more provoke Thee.

The Threat annext to the Commandment. O great *Jehovah*, thou art jealous for thy glorious and beloved Name, and without a particular and ſerious repentance thou **wilt not hold him guiltleſs, that taketh it in vain**; thou wilt pour on him the vials of thy wrath, thy wrath eternal [i], and yet thy ever bleſſed Name, is, alas! alas! daily, hourly blaſphemed [k]. [i] Pſal. 74. 10, 18, 22, 23. [k] Iſa. 52. 5.

O Apoſtate, Infamous World, wherein infinite Goodneſs is ſo oft blaſphemed; were not thy Name Love [l], O Lord, as well as *Jehovah*, thou hadſt long ago avenged thy ſelf of the blaſphemous World, with a vengeance worthy of God. [l] 1 John 4. 8.

Glory be to thee, O long-ſuffering Love for thy forbearance, efficacious of its ſelf to convert the whole World, did the World but ſeriouſly conſider it.

O Almighty Love, thou canſt as eaſily diffuſe thy Love over the World, as thou didſt at firſt diffuſe Light; O let thy Fear, and thy Love ſo univerſally affect the Age, that thy great and beloved Name may be univerſally ador'd and lov'd.

The Fourth Commandment.

Duties commanded.

Glory be to thee, O my God, O my Love, who in compaſſion to humane weakneſs, which is not capable of an uninterrupted contemplation of thee, ſuch as the Saints have above, haſt appointed a ſolemn day on purpoſe for thy remembrance.

Glory be to thee, O my God, my Love, for proportioning a ſeventh part of our time to thy ſelf, and liberally indulging the remainder to our own uſe.

O my God, O my Love, let me ever eſteem it my privilege, and my happineſs to have a day of reſt ſet a-part for thy ſervice [m], and the concerns of my own Soul, to have a day

[m] Iſa. 58. 13.

day free from diſtractions, diſengaged from the World, wherein I have nothing to doe, but to praiſe, and to love thee.

Lord, grant that I may not onely on thy day give thee due Worſhip my ſelf, but may give reſt and leiſure alſo to my Family, to all under my charge, to ſerve thee alſo [n], to indulge eaſe to my very Beaſts, ſince good men are mercifull even to them [o].

[n] Joſh. 24. 15.

[o] Prov. 12. 10.

Glory be thee, O bleſſed Spirit, who on the firſt day of the week didſt deſcend in miraculous gifts and graces on the Apoſtles [p]; O deſcend upon me, that I may be always *in the ſpirit on the Lord's day.*

[p] Act. 2. 2.

O my God, O my love, give me grace on thy day to worſhip thee in my Cloſet, and in the Congregation, to ſpend it in doing good [q], in works of neceſſity, devotion and charity, in prayer and praiſe, and meditation; O let it ever be to me a day ſacred to Divine Love, a day of Heavenly reſt and refreſhment.

[q] Mar. 3. 4.

Thou, O my God, O my Love, didſt ordain the Judaical Sabbath as a ſhadow of the true Goſpel-ſabbath [r]; O may I every day keep an Evange-

[r] Col. 2. 16. 17.

lical Sabbath, and reſt from my Sins, which are my own works, while I live here, and may I celebrate an eternal Sabbath with thee [f] in Heaven hereafter. [f] Heb. 4.9.

O my God, O my Love, for the like purpoſes of Piety, and of thy Glory, give me grace to ſanctifie the Feaſts and Faſts of thy Church [t], as in the number of thoſe happy days ſet apart for the remembrance of thy love. [t] Pſal. 42. 4. Iſa. 58.6,7, 8, 10.

Reaſon of the Commandment. Glory be to thee, O Lord God, who didſt command the **Sabbath, or ſeventh day** to be **kept holy**, and ſtrictly obſerved by the Jews as thy Sabbath, in memory of the Creation [v]; of thy **making Heaven and Earth, the Sea, and all that in them is, and of thy reſting the ſeventh day, of thy bleſsing the ſeventh day, and hallowing it.** [v] Gen. 2.2.

We Chriſtians, O Lord God, following the moral equity of thy command, and authoriſed by Apoſtolical Practice [x], *celebrate the Lord's day* [y] *the firſt day of the week*, in memory of our Redemption, in memory of thy Reſurrection from the dead, O moſt beloved Jeſu, when thou didſt reſt from the labours and ſorrows of the [x] Act. 20.7. 1 Cor. 16. 2. [y] Rev. 1.10.

New

New Creation [z], O may I ever remember thy day, and thee. [z] Luk. 24. 1.

Glory be to thee, O my God, my Love, who haſt, under the Goſpel, deliver'd us from the Rigours; but not from the Piety of the Jewiſh Sabbath.

Lord, ſince the bleſſing of everlaſting Salvation, which we Chriſtians on thy day commemorate, does wonderfully exceed the Creation commemorated by the Jews; O let our love, and praiſe, and devotion, and zeal, proportionably exceed theirs alſo [a]. [a] Matt. 5. 20.

O my God, O my Love, let thy All-powerfull Love abound [b], in my heart, and in the hearts of all that profeſs thy Name, that in all theſe, and all other poſſible inſtances of thy Love, our Souls may be continually employed to praiſe, and to love thee. [b] Phil. 1. 9.

O my God, O my Love, let me ever be ſeeking occaſions, to excite all I can, to adore and love thee.

Sins forbidden. O my God, O my Love, I renounce and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy Love, and to thy Glory,

All profanations of thy hallow'd Day, and of all other holy Times [c] dedicated to thy praiſe, and thy Love.

All Judaizing Severities[d], all Worldly mindedneſs, and unneceſſary buſineſs [e], or not allowing thoſe under my care, liberty and leiſure for thy ſervice [f] on thy day.

All unmercifulneſs to my very Beaſts [g].

All indevotion, or forgetfulneſs of thee [h].

All the leaſt tendencies to any of thoſe impieties.

[c] Ezek. 20. 13, 16, 24.
[d] Mark 2. 24. Luke 6. 7.
[e] Neh. 13. 15.
[f] Deut. 12. 7.
[g] Luke 13. 15.
[h] Deut. 6. 12. 8. 14.

From all theſe and the like hatefull violations of thy Love, and from that vengeance they juſtly deſerve, O my God, O my Love, deliver me, and deliver all faithfull people.

O my God, O my Love, I earneſtly pray, that thy Love may ſo prevail over our hearts, that we may ſadly lament, and abhor all theſe abominations, and may never more provoke thee.

The Second Table. Next to thy glorious ſelf, O my God, O my Love, and for the ſake of thy ſupreme, independent Love, thou haſt commanded me to love my Neighbour, allied to me by nature, or by grace, all Strangers and Enemies

as

as well as Friends [i]. *To honour all men*, as being made after thy likeneſs, and the greater likeneſs they retain to thee, to honour them the more [k]; Glory be to thee.

[i] Luke 10. 29, 30.

[k] 1 Pet. 2. 17.

Thou, O my God, O my Love, haſt commanded me to love my Neighbour as my ſelf, O for the ſake of thy love, give me love to relieve and aſſiſt him in all inſtances wherein he may need my help, as freely, as fully, as affectionately as I my ſelf would deſire to be treated, were I in his condition [l].

[l] Matt. 7. 12.

O my God, O my Love, for the ſake of thy deareſt Love, give me grace to love my Neighbour, *not in word, and in tongue onely, but in deed and in truth* [m]; to wiſh well to all men, and to contribute my hearty prayers and endeavours, and to give them for thy ſake all lawfull and reaſonable, and neceſſary ſuccours [n].

[m] 1 Joh. 3. 18.

[n] Col. 3. 12.

Glory be to thee, O my God, O my Love, who commanding me to love my Neighbour as my ſelf, doſt imply the regular love of my ſelf [o]; that I ſhould doe all I can to preſerve my ſelf free and vigorous to glorifie thee in my ſtation: 'Tis for thy ſake onely I can love my ſelf, and he does

[o] Eph. 5. 29.

not with or endeavour his own happineſs, he really hates himſelf, that does not love thee.

Thou, Lord, by enjoyning me to love my Neighbour as my ſelf, haſt intimated my duty of loving thoſe beſt, which either in bloud are neareſt my natural ſelf, or in grace neareſt my Chriſtian ſelf; O let thy love teach me to obſerve the true order of Charity in loving others.

O thou eternal ſource of goodneſs, give me grace to imitate that boundleſs Goodneſs, let thy love work in me an univerſal propenſion to love, and to doe good to all men, to *be mercifull* to others, as thou Lord *art mercifull* [p]?

[p] Luke 6. 36.

Duties c
manded
general.

Q. Shew me how the love of your Neighbour is in the Second Table divided.

A. The love of my Neighbour, which is the fulfilling of the Law, of all the Commands of the Second Table is divided according to thoſe different conditions of our Neighbour, wherein we moſt exerciſe our love or hatred to him.

Q. In how many ruling Inſtances may we exerciſe that love or hatred?

A. Either in outward acts, or inward diſpoſition. *Q.* How

Q. How in outward acts?

A. Five ſeveral ways, in reſpect of his ſuperiority, in the Fifth Commandment.

His Safety in the Sixth.

His Bed in the Seventh.

His Propriety in the Eighth; or,

His good Name in the Ninth.

Q. How in our inward diſpoſition?

A. By regulating our very Deſires in relation to him, as the Tenth obliges us to doe.

Q. Let me hear how Divine Love moves in each of theſe Commands.

A. It moves in ſuch acts as follow.

The Fifth Commandment.

Duties commanded in general.

Let thy reverential Love, O my God, teach and encline me, to ſhew reſpectfull love to all my ſuperiours, in my inward eſteem, in my outward ſpeech and behaviour [a]. [a] 1 Pet. 2. 17.

Glory be to thee, O Lord, who haſt comprehended all that are above me, under the tender and venerable Names of **Father** and **Mother**, that I looking on them as Reſemblances and Inſtruments of thy Sovereign Power and Paternal Providence to me, may be the more effectually engaged for thy ſake to reverence and love them.

O

In particular, of Natural Parents. O my God, give me grace to imitate thy Paternal Goodneſs, and for the ſake of thy Love; to love and cheriſh, and provide for; to educate and inſtruct, and pray for my Children; [b] to take conſcientious care to give them medicinal correction and good example, and to make them thy Children, that they may truly love thee. [b] Deut. 6. 6, 7. Eph. 6. 4. Col. 3. 21. 2 Cor. 12. 14.

Of Children. O my God, give me grace for the ſake of thy love, to Honour my Father and Mother, to render them all love, and reverence, and thankfulneſs, and all that regard which is due from a Child [c], that I may pay obedience to their commands, ſubmiſſion to their corrections, attention to their inſtructions, and ſuccour to their neceſſities [d], and may daily pray for their welfare. [c] Epheſ. 6. 1, 2, 3. Col. 3. 20. [d] Matt. 16. 4, &c.

Of Political Parents. The King. Thou, O Lord, haſt ſet our moſt Gratious King over us [e] as our Political Parent, as thy Supreme Miniſter, to govern and protect us, and to be a terrour to thoſe that doe ill: O grant Him a long and happy Reign, *that we may all live a peaceable and quiet life under Him, in all godlineſs and honeſty* [f]. Defend Him from all His Enemies; let Him be [e] Prov. 8. 15. [f] 1 Tim. 2. 1, 2.

ever

ever beloved by thee, and let Him ever love thee, and ever promote thy love.

The Queen and Royal Family. Multiply, O Lord God, the bleſſings of thy love on our moſt Gracious Queen *Mary*, *Catharine* the Queen Dowager, their Royal Highneſſes *Mary* Princeſs of *Orange*, and the Princeſs *Anne* of *Denmark*, and on all the Royal Family: Give them Grace to exceed others, as much in Goodneſs as in Greatneſs, and make them ſignal inſtruments of thy Glory, and examples of thy Love.

Of Subjects. O my God, give Grace to me and all my Fellow-ſubjects, next to thy own infinite ſelf, to love and honour, to fear and obey our Sovereign Lord the King, thy own Vicegerent, *for Conſcience-ſake* [g], and for thy own ſake, who haſt placed Him over us; O may we ever faithfully render Him his due tribute; O may we ever pray for His proſperity, ſacrifice our fortunes and our lives in His defence, and be always ready rather to ſuffer than reſiſt.

[g] Rom. 13. 1, *&c.* 1 Pet. 2. 13. Tit. 3. 1.

Of Eccleſiaſtical Parents. Glory be to thee, O Lord, who haſt ordained Paſtors, and haſt given them the Power of the Keys; to be our Eccleſiaſtical Parents; to watch

watch over our Souls; to inſtruct us in ſaving Knowledge [h]; to guide us by their Examples; to pray for, and to bleſs us; to adminiſter ſpiritual diſcipline in thy Church, and to manage all the conveyances of thy Divine Love.

[h] Mal. 2. 7.

Of the People under their care.

O my God, for thy Love's ſake, let me ever honour and love the Miniſters of thy Love, *the Ambaſſadors thou doſt ſend in thy ſtead, to beſeech us ſinners to be reconciled to thee* [i]; to offer thy Enemies conditions of Love, of love eternal; O may I ever hear them attentively, practiſe their heavenly doctrine, imitate their holy examples, pay them their dues, and revere their cenſures [k].

[i] 2 Cor. 5. 20.

[k] Heb. 13. 7, 17. 1 Tim. 5. 17.

Of Oeconomical Parents, Maſter and Miſtreſs.

O my God, for the ſake of thy Love, grant I may ever love, and provide for my Servants [ſervant] and may treat them like Brethren; let me never exact from them immoderate work; O may I always give them juſt wages and equitable commands, and good example, and mercifull correction: Grant, Lord, I may daily allow them time for their Prayers, indulge them due refreſhments, and may take care of their ſouls, and perſuade them to love thee;

Of Servants.

Of other Superiours

Of Equals and Inferiours.

thee; remembring, *that I alſo have a Maſter in Heaven* [1].

[1] Col. 4. 1. Eph. 6. 9.

Of Servants. Give me Grace, O my God, for the ſake of thy Love, to honour, and love, and obey my Maſter [and Miſtreſs] and to ſerve him [her] with diligence and faithfulneſs, and readineſs to pleaſe [m] and to pray for him [her] them]; *and whatever I doe, to doe heartily as to thee, O Lord, and not to him,* [her] them].

[m] 1 Tim. 6. 1, 2. Col. 3. 22, 23, 24. Eph. 6. 5, 6, 7, 8.

Of other Superiours. O my God, let thy love incline me to love, and to honour all whom thou haſt any way made my ſuperiours, ſutably to their quality, [n] or age, or gifts, or learning, or wiſedom, or gravity, or goodneſs.

[n] Lev. 19. 32. 1 Tim. 5. 1, 2, 3.

O my God, grant that for thy ſake, I may ever love and honour all that are, or have been, inſtruments of thy love to me, in doing me good; O may I reverence my teachers, [o] be gratefull to my benefactours, and may I have always a peculiar reſpect to my particular Paſtor.

1 Pet. 5. 5.

[o] Gal. 6. 6.

Of Equals and Inferiours. O my God, let thy love engage me to love thoſe whom thou haſt obliged to love me; to ſhew conſtancy, and fidelity, and ſympathy, and love, and communicativeneſs to my Friend; to be affectionate to my Brethren

thren and Siſters; to be kind and affable to my Equals, condeſcending to my Inferiours; to be all the poſſible ways I can, univerſally helpfull and obliging, and loving to all P.

P Rom. 14. 10. 1 Pet. 3. 8.

O my God, O my Love, let thy All-powerfull Love abound in my heart, and in the hearts of all that profeſs thy Name, that in all theſe, and in all other poſſible inſtances of duty, our lives may be continually employed to love thee, and for thy ſake to love our Neighbour, and to excite our Neighbour to love thee.

The ſeveral Forms which contain the Duties of Parent and Child, of Maſter and Servant, &c. *are to be uſed by every one, according as may ſute with his Circumſtances, or as he ſtands in any of thoſe Relations.*

Sins forbidden.

O my God, O my Love, I renounce, and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy love, and the love of my neighbour, for thy ſake,

All diſhonour to our Superiours, in either deſpiſing them, ſpeaking evil of them, or in irreverent behaviour.

All

All unnaturalneſs to Children.

All undutifulneſs, or ſtubbornneſs, or diſobedience, or diſreſpect to Parents [q].

All rebelling, or reviling, or murmuring againſt the King, or againſt his Miniſters [r].

All defrauding, undervaluing or rejecting lawfull Paſtors [s].

All Schiſm [t], and contempt of their regular cenſures.

All falſeneſs or negligence, or refractarineſs to Maſters or Miſtreſſes [v].

All rudeneſs, ingratitude, treachery, want of brotherly love and unfaithfulneſs.

All the leaſt tendencies to any of theſe impieties.

From all theſe and the like hatefull violations of thy love, and of the love of my neighbour, and from the vengeance they juſtly deſerve, O my God, O my Love, deliver me and all faithfull people.

O my God, O my Love, I earneſtly pray, that thy love, and the love of our neighbour may ſo prevail over our hearts, that we may ſadly lament and abhor all theſe abominations, and may never more provoke thee.

Glory

[q] 2 Tim. 3. 2, 3, 4.

[r] 1 Sam. 26. 9. Eccl. 10. 20. Act. 23. 5.

[s] Matt. 10. 14.

[t] 1 Cor. 1. 10.

3 *Epiſt.* John 9.

[v] 2 Tit. 9, 10. Mal. 2. 10.

Glory be to thee, O Lord, who to teach us the importance of this duty of ſubjection, haſt placed it the firſt of all the ſecond Table, of all that relate to our neighbour, and haſt made it the *firſt commandment with a promiſe* [x] to every ſoul that conſcientiouſly keeps it, that **thy days ſhall be long in the land which the Lord thy God giveth thee.**

Promiſe annex'd to the Commandment.

[x] Eph. 6. 2.

Who would not love and obey thee, O my God, and for thy ſake his Superiours, when thou haſt promiſed to reward our Duty with a long happy life here, or if thou ſeeſt it beſt for us, and to *take us away from the evil to come* [y], by living a long tract of Holineſs in a little time, and at laſt by prolonging our bliſs to all eternity in Heaven? for which gratious promiſe, all Love, all Glory be to thee.

[y] Iſa. 57. 1.

The Sixth Commandment.

Sins forbidden.

O my God, O my Love, I renounce, and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy love, and to the love of my neighbour for thy ſake,

[a] Jam. 4. 1, 2.

All Duels and unlawfull War [a].

Gen. 4. 10, 11.

All

All doing hurt to the body and life of my neighbour, directly by wounding or murthering him [b].

Indirectly by contriving or employing others to harm him [c].

All the ways of procuring Abortion [d].

All malice and envy, hatred [e] and revenge, contention and cruelty.

All Injury and violence, all raſh, cauſeleſs, immoderate or implacable anger [f], or contumelious ſpeaking or reviling [g].

All willfull vexing, grieving or diſquieting him.

All threatning, ill-wiſhes or curſes [h].

All needleſs endangering our ſelves, and ſelf-murther [i].

All murthering of Souls [k], by encouraging, enſnaring, tempting, commanding them to ſin.

All the leaſt tendencies to any of theſe impieties.

From all theſe and the like hatefull violations of Thy Love, and of the Love of my neighbour, and from the vengeance they juſtly deſerve, O my God, O my Love, deliver me, and all faithfull People.

[b] Gal. 5. 21.

[c] Luk. 22. 2

[d] Exod. 21. 22, 23.

[e] Tit. 3. 3.

[f] Eph. 4. 26. Rom. 1. 30, 31.

[g] Matt. 5. 22.

[h] Eph. 4. 29, 31.

[i] 1 Tim. 5. 23. Eph. 5. 29.

[k] 1 Tim. 5. 22.

O my God, O my Love, I earneſtly pray, that Thy Love, and the Love of our neighbour may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe abominations, and may never more provoke Thee.

Duties commanded.

O my God, O my Love, let thy unwearied and tender love to me, make my love unwearied and tender to my neighbour, and zealous to procure, promote, and preſerve his health, and ſafety, and happineſs, and life, that he may be the better able to ſerve and to love thee.

O my God, O my Love, make me like thy own ſelf, all meekneſs and benignity [l], all goodneſs and ſweetneſs, all gentleneſs and long-ſuffering. [l] 2 Cor. 10. 1. Gal. 5. 22.

Fill me full of good wiſhes and compaſſion, of liberality in Alms-giving according to my abilities *, and of readineſs to ſuccour, and relieve, and comfort, and reſcue, and pray for all, whom thy love or their own neceſſities, or miſeries, or dangers, recommend to my charity [m]. *1 Joh. 3. 17. [m] 1 Cor. 13. 4.

O let thy love, thou God of Love, make me peacefull and reconcileable, always ready to return good for evil, to repay injuries with kindneſs [n], and [n] Matt. 5. 44. Rom. 12. 20.

and easie to forgive, unless in those instances, where the impunity of the criminal would be injustice or cruelty to the publick.

O thou lover of Souls, let thy love raise in me a compassionate zeal to save the life, the eternal life of Souls°, and by fraternal, and affectionate, and seasonable advice, or exhortation, or correptions, to reclaim the wicked, and to win them to love thee.

° Dan. 12. 3. Jam. 5. 20.

O my God, O my Love, let thy All-powerfull love abound in my heart, and in the hearts of all that profess Thy Name, that in all these, and in all other possible instances of duty, our lives may be continually employed to Love Thee, and for thy sake to love our Neighbour, and to excite our neighbour to love Thee.

The Seventh Commandment.

Sins forbidden.

O my God, O my Love, I renounce and detest and bewail as odious and offensive to Thee, as directly opposite to Thy Love, and to the love of my neighbour for Thy sake,

All adultery and violations of my neighbour's bed, in the gross act, robbing him of that he loves best.

All adultery and unchaſtity of the eye or the hand [a].

[a] Matt. 5. 29.

All the kinds and degrees of luſt, fornication, pollution of our own bodies, and works of darkneſs, which it is a ſhame to mention [b].

[b] Eph. 5. 11, 12. 4. 19.

All things that provoke, or feed luſt, impure company, diſcourſe, ſongs, books or pictures [c].

[c] Eph. 4. 29.

All laſcivious dreſſes [d], or dances, or plays; all idleneſs or luxurious diet [e].

[d] 5. 3, 4, 5. 1 Tim. 2. 9. 1 Pet. 3. 3.

[e] Rom. 13. 13, 14. 1 Pet. 4. 3.

All the exceſſes or abuſes of lawfull Marriage, all unreaſonable jealouſies, and all things that leſſen the mutual kindneſs, or alienate the affections of thoſe that are married [f].

[f] 1 Tim. 2. 12. Matt. 19. 6.

All the leaſt tendencies to any of theſe impurities.

From all theſe and the like hatefull violations of Thy Love, and the love of my neighbour, and from the vengeance they juſtly deſerve, O my God, O my Love, deliver me and all faithfull People.

O my God, O my Love, I earneſtly pray, that Thy Love and the love of our neighbour, may ſo prevail over our hearts, that we may ſadly lament and abhor all theſe abomina-

bominations, and may never more provoke Thee.

Duties commanded. O my God, my Love, let thy pureſt love, who art purity it ſelf, create in me a perfect abhorrence of all impurity, that I may purifie my ſelf as thou Lord art pure [g]. [g] 1 Joh. 3. 3.

I know, O Lord, that I can never be *partaker of the Divine Nature*, unleſs I *eſcape the pollution that is in the world through luſt* [h], O do thou therefore *cleanſe me from all filthineſs of Fleſh and Spirit, that I may perfect holineſs in thy fear* [i]: Give me grace *to poſſeſs my veſſel in ſanctification and honour* [k], and to keep thy Temple holy, that thy Spirit of Love may always there inhabit. [h] 2 Pet. 1. 4. [i] 2 Cor. 7. 1. [k] 1 Theſſ. 4. 4.

O my God, let my love be chaſt to thee, chaſt to my ſelf, chaſt to my neighbour.

O my God, may thy love ſet a ſtrict guard on my ſenſes; turn away mine eyes [l], ſtop mine ears, bridle my tongue, and reſtrain my hand from all uncleanneſs. [l] Job 31. 1. 7.

Lord, give me grace to fly [m] all incitements, or opportunities, or inſtruments of defiling, either my neighbour or my ſelf, *To beat down my body, and to bring it into ſubjection* [n]. [m] 2 Tim. 2. 22. [n] 1 Cor. 9. 27.

O my Love, let me live ever watching or praying, or profitably employ'd or buſied in thy love, that I may leave no room if poſſible for any unclean Spirit to enter into my Soul and tempt me.

O my God, O my Love, let thy all-powerfull love abound in my heart and in the hearts of all that profeſs thy Name, that in all theſe and in all other poſſible inſtances of duty, our lives may be continually employ'd to love thee, and for thy ſake to love our neighbour, and to excite our neighbour to love thee.

Duty of married Perſons.

O thou God of Love, who haſt ordain'd the marriage ſtate for the cure of our paſſion [o], and the comfort of our life [p], and haſt made it the emblem of that Divine Love and union thou art pleaſed to bear towards thy Church [q]: Let the force of thy myſtical love teach us to love each other, and both of us to love thee.

[o] 1 Cor. 7. 9.
[p] Gen. 2. 20.
[q] Eph. 5. 22, 23, 24, &c.

O thou who haſt made us one fleſh, make us but one ſoul alſo; let our love be mutual, conſtant and inviolate [r], full of compliance, and condeſcenſions, and ſympathy, and forbearance towards each other.

[r] Col. 3. 18, 19. 1 Pet. 3. 1, 17. 1 Cor. 7. 3, 4, 5.

Fill

Fill us, O God of Love, with reciprocal care and zeal, and charity for each others happineſs temporal and eternal, and with a delight in each other excluſive of loves but thine.

Lord, give us grace to keep our *marriage always honourable, and our bed undefiled* [r]; let the affectionate authority of the one, and the ſubmiſſive ſweetneſs of the other, produce an entire friendſhip and harmony of diſpoſitions, and fervent interceſſions for each other; Give us, O Lord, an unafflicting foreſight of our parting here, and a paſſionate longing to be beatified near each other, in neighbouring manſions above, that from thenceforth our love to each other and to thee may be coeternal with thine.

[r] Heb. 13. 4.

The Eighth Commandment.

Sins forbidden.

O my God, O my Love, I renounce, and deteſt and bewail as odious, and offenſive to thee, as directly oppoſite to thy Love, and to the love of my neighbour for thy ſake,

All kinds of ſtealing, by open Robbery, Violence, or Invaſion [t].

[t] Eph. 4. 28. 1 Pet. 4. 15.

All Oppreſſion, or Extortion, or Rapine [v], vexatious Law-ſuits, or griping Uſury.

All fraud in Trade and Contracts, falſe Weights, and Meaſures, and Coin [x].

All concealing the defects of our own Goods, or depretiating thoſe of our neighbour [y].

All making haſte to be rich, or taking advantage of the ignorance or neceſſity of the perſons we deal with.

All withholding our neighbours dues, or detaining the *hire of the labourer* [z].

All borrowing and not paying, injurious keeping the goods of others [a], and refuſing to make reſtitution [b].

All breach of Truſt, or removing Land-marks [c], waſtfull prodigality, avaritious gaming, or idle begging.

All outrages to the Fatherleſs, the Widow and the Stranger [d].

All the leaſt tendencies to any of theſe acts of injuſtice.

From all theſe and the like hatefull violations of thy Love, and of the Love of my neighbour, and from the vengeance they juſtly deſerve, O my

[v] 1 Cor. 6. 9, 10.

[x] 1 Theſſ. 4. 6. Amos 8. 5.

[y] Prov. 20. 14.

[z] James 5. 4.

[a] Pſal. 37. 21.

[b] Luk. 19. 8.

[c] Prov. 22. 22, 23, 28.

[d] Jer. 7. 6.

my God, O my Love, deliver me and all faithfull people.

O my God, O my Love, I earneſtly pray, that thy Love and the love of our neighbour may ſo prevail over our hearts, that we may ſadly lament and abhor all theſe abominations, and may never more provoke thee.

Duties commanded. O my God, O my Love, let the love of thy eternal and amiable Juſtice teach me a ſteady juſtice in giving all men their due, ſince I cannot love my neighbour if I am unjuſt to him.

Lord give me grace to uſe my neighbour as my friend, as my ſelf, to buy and ſell by juſt Weights and Meaſures, and to be content with moderate gain [e]. [e] Prov. 11. 1. 20. 10.

To pay debts and wages, and conſcientiouſly to make reſtitution for injuries or wrongs, or for goods unlawfully gotten [f]. 17. 21. [f] Matt. 5. 23.

Teach me, O my God, to uſe this world ſo as not to abuſe it [g]; to receive and manage all thy temporal bleſſings with thankfulneſs to thee, ſobriety to my ſelf, and charity to all beſides [h]. [g] 1 Cor. 7. 31. [h] Luke 11. 41.—

Make

Make me ever, O my God, upright and faithfull in Truſts, and Trade, and Agreements, diligent and honeſt in my Station and Calling [i], and according to my ability willing to lend and remit to my poor neighbours [k].

[i] 2 Theſſ. 3. 10, 12.

[k] Pſal. 37. 26.

Whenever, O my God, I am forc'd to go to Law, O let me ever contend more for right than victory, and in all proſecutions preſerve a charitable and an equitable diſpoſition [l].

[l] Luke 17. 3, 4.

O my God, O my Love, let thy all-powerfull love abound in my heart, and in the hearts of all that profeſs thy Name, that in all theſe and all other poſſible inſtances of duty, our lives may be continually employ'd to love thee, and for thy ſake to love our neighbour, and to excite our neighbour to love thee.

The Ninth Commandment.

Sins forbidden.

O my God, O my Love, I renounce, and deteſt and bewail, as odious and offenſive to thee, as directly oppoſite to thy Love, and to the love of my neighbour for thy ſake,

All manner of **bearing falſe Witneſs againſt my Neighbour**, All falſe

falſe accuſations, or gloſſes, or pleadings, or teſtimonies, or ſentences in Courts of Judicature [m], by concealing or overſpeaking, or perverting right and truth.

[m] Pſal. 82. 2. Matt. 26. 60. Tit. 2. 3. Mica. 3. 9.

All things prejudicial or deſtructive to my neighbour's good name.

All cenſoriouſneſs [n] and ſlander, detraction and calumny, forc'd conſequences, or invidious reflexions.

[n] Matt. 7. 1. Prov. 26. 18, &c. Jam. 3. 6. 2 Pet. 2. 12, 18.

All ſcoffing, or expoſing the infirmities of others.

All whiſpering [o] and tale-bearing, or raiſing of evil reports, ſuſpicions or jealouſies, and all evil-ſpeaking.

[o] Rom. 1. 29. 1 Tim. 5. 13. Exo. 23. 1.

All equivocations and diſſembling, flattery and lying [p].

[p] Eph. 4. 25, 21.

All the leaſt tendencies to any of theſe injurious falſhoods.

From all theſe and the like hatefull violations of thy love, and of the love of my neighbour, and from the vengeance they juſtly deſerve, O my God, O my Love, deliver me, and all faithfull people.

O my God, O my Love, I earneſtly pray that thy love and the love of our neighbour may ſo prevail over our hearts, that we may ſadly lament and abhor all theſe Abomi-

bominations, and may never more provoke thee.

Duties commanded. O my God, O my Love, who doſt love truth, and doſt hate a lie as perfectly Diabolical, inſtill into my Soul an unalterable love of truth, that nothing may tempt me to deviate from an intire veracity [q] in my whole converſation, or become a liar, which thy Soul abhors.

[q] Prov. 23. 23. Pſal. 119. 163. Joh. 8. 44.

O Lord give me grace ever to ſpeak the truth, and let my heart and my tongue always go together.

Sins forbidden.

O my God, give me grace to be tender of my neighbour's good name [r], ſince I cannot love him if I take that from him which I know to be moſt dear to him.

[r] Prov. 22. 1. Eccleſ. 7. 1.

Grant, O my God, for the ſake of thy own love, that I may be always ready to vindicate my neighbour's good name on all occaſions, that I may judge the beſt [f], and ſpeak well of him, and conceal or excuſe his infirmities, that I may be impatient to hear, ſlow to believe, and unwilling to propagate evil reports; that I may put candid interpretations on his actions, ſince the more he is defamed the leſs able he is to ſerve thee, the leſs credit he has

[f] 1 Cor. 13. 5, 7.

to

to perſuade others to love thee.

O my God, O my Love, let thy All-powerfull Love abound in my heart, and in the hearts of all that profeſs thy name, that in all theſe, and in all other poſſible inſtances of duty, our lives may be continually employed to love thee, and for thy ſake to love our neighbour, and to excite our neighbour to love thee.

The Tenth Commandment.

Sins forbidden.

O my God, O my Love, I renounce, and deteſt and bewail, as odious and offenſive to thee, as directly oppoſite to thy love, and to the love of my neighbour for thy ſake,

All the inordinate deſire of what is my neighbour's, **All coveting his Houſe, or Wife** [t], **or Servant, or Maid, or Ox, or Aſs, or any thing that is his.**

[t] Matt. 5. 28.

All diſcontentedneſs with my worldly condition, and worldly ſolicitude [v].

[v] Matt. 24,25, &c. 13, 22.

All covetouſneſs, or repining at the happineſs of others [x].

[x] 1 King. 21. 4, 5.

All taking pleaſure in ſin, or complacence in paſt impurities [y].

[y] Rom. 1. 32. Jam. 5. 5. 2 Pet. 2. 13.

All the firſt motions, all the leaſt tendencies to concupiſcence [z].

[z] Matt. 15. 19.

From

From all theſe and the like hatefull violations of thy Love, and of the love of thy neighbour, and from the vengeance they juſtly deſerve, O my God, O my Love, deliver me and all faithfull people.

O my God, O my Love, I earneſtly pray, that thy Love, and the Love of our neighbour may ſo prevail over our hearts that we may ſadly lament and abhor all theſe abominations, and may never more provoke thee.

Duties commanded. O my God, O my Love, thou art the great ſearcher of hearts, and doſt not onely require outward acts of duty, but the inward diſpoſition of the heart; the heart is the chief ſacrifice [a] thou requireſt, the heart is the proper ſeat of thy love, and my heart I wholly devote to thee.

[a] Prov. 23. 26. 4. 23. Matt. 15. 19.

O my God, *create in me a clean heart* [b], that the fountain of action being clean, the ſtreams may run clean alſo.

[b] Pſ. 51. 10.

Give me a heart, O thou who onely canſt change the heart, entirely turn'd to thee, that may ſuppreſs and reſiſt all the firſt ſpringings of Luſt, before they ſhoot up into conſent [c], approbation and deſire, before

[c] Jam. 1. 14, 15.

fore luſt conceiving brings forth ſin.

Lord, make me contented [d], and thankfull and well-pleaſed with that portion thy providential love has allotted me, and to acquieſce in thy choice as beſt for me.

[d] Heb. 13. 5. Phil. 4. 11, 12. 1 Tim. 6. 6.

O great Lord of hearts, lodge my neighbour in my heart next to my ſelf, let all my deſires be for his good, and let it be the ſubject of my joy [e], and praiſe, and love, to ſee thy love liberal to him, to ſee him abounding in thy bleſſings.

[e] Rom. 12. 15.

O my God, my Love, what can a Soul enamour'd of thee ever deſire but thee; O let the world never more have place in my heart, all my affections I withdraw from that to fix on thee.

Forgive me, O my God, if I am unmeaſurably ambitious, it is onely of thy favour; forgive me if I am unſatiably covetous, it is onely of thy fruition; forgive me if I am perpetually diſcontented, it is onely becauſe I cannot love thee more.

O unconceivable happineſs of Heaven where my Ambition ſhall reſt on a Throne, where my Covetouſneſs ſhall be filled with the beatifick

tifick Viſion, and where I ſhall be eternally ſatisfied with love.

O my God, O my Love, let thy all-powerfull Love abound in my heart, and in the hearts of all that profeſs thy name, that in all theſe, and in all other poſſible inſtances of duty, our lives may be continually employ'd to love thee, and for thy ſake to love our neighbour, and to excite our neighbour to love thee.

Q. My good child, know this, that thou art not able to doe theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerve him without his eſpecial grace, which thou muſt learn at all times to call for by diligent Prayer. Let me hear therefore if thou canſt ſay the Lord's Prayer.

A. Our Father which art in Heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation. But deliver us from evil.

Amen.

Q. What

Q. What deſireſt thou of God in this Prayer?

A. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to doe. And I pray unto God, that he will ſend us all things that be needfull both for our ſouls and bodies. And that he will be mercifull unto us, and forgive us our ſins, and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily, and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will doe of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay. Amen. So be it.

Previous conſiderations.

O infinite Love, it is my duty and my happineſs to love thee; but alas! my own ſad experience teaches me, how little able I am to love.

Our Impotence to good.

Ah Lord, there is a dark cloud of Ignorance ſpread over my Soul, that intercepts thy beams, I cannot clear-

ly ſee, I cannot fully know how lovely thou art.

Ah Lord, when ever any gleams of thy lovelineſs break in upon my Spirit, and attract my will; a crowd of ſtrange Loves importune and tempt me to wander after them.

God is our Refuge. Since, O my God, I can of my ſelf neither know, nor love thee, ſince I cannot by my own ſtrength doe **thoſe things** thou requireſt, **nor walk in thy Commandments, nor ſerve thee**, nor think ſo much as one good thought [a]: whither can I fly but onely to thy free and unbounded love? Thou art my hope, my help, and my ſalvation [b]; thou onely canſt teach and enable me to know and to love thy own goodneſs.

[a] 2 Cor. 3. 5.

[b] Pſal. 62. 7. John 15. 4, 5.

Our Aſſiſtence from God. By thy **ſpecial Grace**, O my God, by thy particular aſſiſtence, by the ſtrength of thy Love *I can doe all things* [c]: O let thy Grace ever enlighten and enflame me; let it ever prevent, and accompany and follow me; let it ever excite, and encreaſe, and ſupport thy love in my heart; O let it ever work in me both *to will and to doe of thy good pleaſure* [d].

[c] Eph. 3. 16. Phil. 4. 13.

[d] 2. 13.

I know

Gain'd by Prayer.

I know, Lord, that **thy Grace**, and all other bleſſings, **I muſt learn at all times to call for by diligent Prayer**, and I adore and love thy infinite Benignity to ſinners, in indulging us the privilege, the honour, the happineſs to pray to thee [e], to pour out our Souls, to breathe out our deſires, to preſent our wants, and to unboſom our griefs at thy Throne of love.

[e] Rom. 10. 13.

Encouragements to pray.

I praiſe and I love thee, O ſovereign Love, for not onely permitting us miſerable Wretches to pray to thee, but alſo for giving us all imaginable encouragement to ſo important and divine a Duty.

I adore and love thee, O munificent goodneſs, for inviting [f], for commanding us to pray [g]. I adore and love thee for pouring out thy holy *ſpirit of grace and ſupplication* on us, [h] to help our Infirmities, to aſſiſt us in praying, to make *interceſſions for us with Sighs and Groans that cannot be uttered* *, with the utmoſt ardours of a penitential and indigent love. I adore and love thee for giving us ſo many glorious promiſes [i] of hearing our Prayers, ſo many firm aſſurances of a gratious acceptance.

[f] Pſal. 50. 15.
[g] Phil. 4. 6.
[h] Zach. 12. 10.
* Rom. 8. 26.
[i] Matt. 7. 7.

A Pattern of Prayer. O thou great Prophet of Divine Love, who, as if thy invitation, and command, and aſſiſtence, and promiſe were not enough to move us to pray; haſt condeſcended to teach us this duty thy ſelf, and to give us a perfect pattern of Prayer, for which I adore and love thee.

A Form moſt condeſcending. Glory be to thee, O bleſſed Maſter of Devotion, who in dictating a form of Prayer, and enjoyning us to uſe it[k], haſt complied with our weakneſs, and warned us not to relie on raſh and unpremeditated Effuſions; who in dictating a ſhort form, haſt taught us to avoid *vain repetitions*, or *thinking we ſhall be heard for much ſpeaking*, and to meaſure our Prayers rather by their fervency than length.

[k] Matt. 6. 7, 8, 9. Luk. 11. 2.

Moſt Divine. That Prayer which was compoſed by thy own ſelf, *O God* that heareſt Prayer, we are ſure is moſt divine and excellent, and perfect like its Authour, and moſt agreeable and acceptable to thee, for which I adore and love thee.

Moſt Acceptable. O Bleſſed Jeſus, the onely beloved of God, thou beſt underſtandeſt the language of Love, and in that language thou haſt taught us to pray,

pray, and whenever we pray in that language, we have an humble confidence thy heavenly Father will hear us, who with the words of his own beloved Son will ever be well pleaſed; and therefore I adore and love thee.

Neceſſity of Prayer. Thou, O heavenly Guide of our Devotion and our Love, by teaching us to pray, haſt ſhewed us that Prayer is our Treaſury where all Bleſſings are kept, our Armoury where all our ſtrength and weapons are ſtored, the onely great preſervative, and the very vital heat of Divine Love. Give me grace therefore to call on thee **at all times by diligent Prayer.**

Miſery of thoſe who do not pray. O the unſpeakable miſery of thoſe who either totally neglect the duty of Prayer[1], or elſe prophane it by drawing near to God with their lips, when their hearts are far removed from him, whoſe Prayers being void of all Devotion and concern, are turned into freſh ſins[m]: How deſervedly ſhall he have God for his Enemy, who would not beg pardon of a moſt reconcileable Father? How deſervedly ſhall he ſuffer eternal wrath, who thought

[1] Pſal. 10. 4.

[m] Pſal. 109. 7.

Heaven not worth the asking?

Prayer ought to be daily.

O my God, let me daily offer up to thee my morning and evening Sacrifice [n] in private, and in publick too, if my circumſtances permit, and as near as I can, let me omit no opportunities of praying, or of praiſing thee.

[n] Pſal. 5. 3. 141. 2.

Inceſſant.

O my God, may I ever *keep my ſelf in thy Love, by praying in the holy Ghoſt* [o], and by *praying without ceaſing* [p], ſince I inceſſantly want the ſuccours of thy Love.

[o] Jude 20, 21. [p] 1 Theſſ. 5. 17.

Ah Lord, I know my Devotion has daily many unavoidable and neceſſary interruptions, and I cannot always be actually praying; all I can doe, is, to beg of thy Love, to keep my heart always in an habitual diſpoſition to Devotion, and in mindfulneſs of thy divine preſence, that I may perpetuate my Prayer by frequent Ejaculations.

O my God, as thy infinite Love is ever-ſtreaming in Bleſſings on me; O let my Soul be ever breathing Love to thee.

Joined with reading and meditation.

O my God, to Prayer whereby I addreſs to thee, give me grace to add the daily reading and meditation of thy Word [q], whereby thou art

[q] Pſal. 1. 2.

art pleaſed to converſe with me.

It is thy abundant Love to us, O Lord, that thou indulgeſt us thy Word in our own mother Tongue, that from thoſe dear Volumes of thy Love, every devout Lover may daily and on all occaſions ſupply proper fewel to his Love; for which all Love, all Glory be to thee.

The method of Prayer. I adore and love thee, O heavenly Oracle of Love, for contriving this Prayer in that admirable method; that thou haſt withall taught us all the requiſites of an acceptable Prayer; thou in the Preface haſt taught us *how to pray:* In the Petitions, for *what to pray:* and in the Concluſion, *what ought to be the end of our Prayers*, for which I adore and love thee.

Father.

The Preface teacheth how to pray: To whom. To God onely. Glory be to Thee, O Jeſu, who haſt taught us to whom to direct our Prayers, to God onely, [r] ſince he onely is Omniſcient to know, and All-ſufficient to ſuccour us in all our neceſſities. [r] Pſal. 65. 2.

For Jeſus ſake. Glory be to Thee who haſt taught us, for whoſe ſake onely we can hope to be heard, even for

thy own, O bleſſed Jeſus, for it is through thy alone Mediation, [r] that we Sinners can call God **Father**, or have acceſs to his Throne.

[r] John 16. 23. Epheſ. 1. 6. 2. 18.

With the affections of a Child. Glory be to thee, O beloved Jeſu, who in teaching us to call God **Father**, haſt taught us to pray with the affections of a Child, with reverential Love, and Reliance on the paternal Care, and Benignity, and Love of our Heavenly Father [t].

[t] Iſa. 63. 15, 16. Luk. 11. 13. Mal. 1. 6.

Our Father.

Of a Brother. Glory be to thee, O Lord, who in teaching me to call God **Our Father**, haſt taught me not to confine my Charity to my ſelf, but to pray alſo with the affections of a Brother, and to enlarge it, [v] to all mankind, who are children by Creation, to all Chriſtians, who are children by Adoption, of the ſame Heavenly Father. O give me that Brotherly kindneſs to them all, that I may beg the ſame Bleſſings for them as for my ſelf, and earneſtly pray that they may all ſhare with me in thy Fatherly Love.

[v] Eph. 4. 6. 1 Pet. 3. 8.

Which

Which art in Heaven.

With the humility of a Suppliant.

Glory be to thee, O thou beloved of the Father, who in teaching us to pray to **Our Father in Heaven**, haſt taught me the infinite diſtance between God and us, and to pray with the Humility of a ſuppliant [x], with that awe that becomes a frail Creature, a miſerable Sinner, before his Creator, and his Judge.

[x] Eccl. 5. 1. Heb. 12. 28, 29.

O Father Almighty, though thou filleſt all places, yet thy Glory is moſt manifeſted in Heaven, and there thy Majeſty does moſt Illuſtriouſly dwell, and to thy Throne there [y], are we to lift up our hearts when we Pray, O let my ſoul fly up to thee, when I pray, in Heavenly Thoughts, and Deſires, and Love: O let me ſavour nothing of the earth, whenever I treat with thee in Heaven!

[y] Pſ. 11. 4. Iſa. 57. 15.

Petitions in general teach us for what to Pray. For things lawfull.

Glory be to thee, O Gratious Lord, who in the Petitions of thy moſt Divine Prayer, haſt taught us for what we are to Pray, for all bleſſings Temporal, and Eternal, for all things lawfull, *and according to thy will* [z].

[z] 1 John 5. 14, 15.

Glory be to thee, O Jeſu, who in ranking the Petitions for Spiritual bleſſings

bleſſings firſt, haſt taught us to ſeek Heaven in the firſt place[a]; grant, Lord, that I may always beg thy bleſſings in their due order, that I may pray for bleſſings Spiritual with holy violence[b], with importunity, and reſolution not to be deny'd, as being the proper ingredients of thy Love, and abſolutely neceſſary to my eternal welfare[c], and for Temporal, with Indifference and Reſignation to thy will, ſince I may Love thee, and be eternally happy without them.

And in what order.

[a] Matt. 6. 33.

[b] Matt. 11. 12.

[c] Gen. 32. 26.

Hallowed be thy Name.

In particular for Bleſſings Spiritual relating to God.

O Lord God, may **Thy Name**, * thy own Glorious, and Amiable ſelf have a Love and Honour ſeparate, and incommunicable. May thy infinite Goodneſs and Greatneſs be for ever, by all Men and all Angels, Confeſt, and Admired, and Adored, and Magnified[d] both in Private and Publick, in our Hearts, our Mouths and our Lives.

* Pſ. 8. 1. 9. 111. 9.

[d] Pſ. 148.

All Creatures ſhare in thy Goodneſs[e], O God, O let all Creatures help us to Glorifie thy Name.

[e] Pſ. 145. 9, 10.

O may every thing that hath breath praiſe the Lord.

Thy

Thy Kingdom come.

O thou King of Kings, may **Thy Kingdom of Grace**, [f] the Church Militant, the Catholick Seminary of Divine Love, come to its utmoſt Evangelical perfection in this life. [f] Luke 1. 32. Matt. 3. 2. Col. 1. 13.

O may thy Goſpel, Lord, be daily propagated, Unbelieving Nations Converted [g], and the number of thy Saints augmented. [g] Iſa. 2. 2, 3.

Grant, O Lord God, that thy true Religion, thy Word, thy Conveyances of Grace, all the Holy Inſtitutions, Laws and Governours, fixt by thee in thy Spiritual Kingdom [h], may be Loved and Honoured, and Obeyed: and that thy faithfull Subjects may be protected againſt all the malice of wicked men, or the powers of darkneſs [i]. [h] Joh. 18. 36. [i] 1 Pet. 3. 13.

O my God, let it be thy good Pleaſure to put a period to ſin and miſery, to infirmity and death; to complete the number of thine Elect, and to haſten thy Kingdom of Glory [k]: that I, and all that wait for thy Salvation, may in the Church Triumphant eternally Love, and Praiſe thee. Mal. 12. 28, 29. [k] 2 Pet. 1. 11.

Thy

Thy will be done in Earth, as it is in Heaven.

O my God, thy Will, and thy Commands, *are moſt Holy, Juſt and Good* [l], and condeſcending to our weakneſs, and by no means grievous [m], O give me Grace Conſcientiouſly to obſerve them.

[l] Rom. 7. 12.

[m] 1 Joh. 5.

Petitions relating to our ſelves.

Thy bleſſed Angels, O Lord, *always behold thy face in Heaven* [n], They have the Beatifick Viſion of thy incomparable Amiableneſs, they cannot but unalterably chuſe thee, they muſt needs to their utmoſt capacity Praiſe and Love thee, they cannot poſſibly offend thee, [o] they ever perfectly obey thee, and are always upon the Wing at thy Command.

[n] Matt. 18. 10.

[o] Pſ. 103. 20.

Lord give me Grace, in imitation of the bleſſed ſpirits above, to ſet thee always before me, O fix my ſerious Contemplation on thee. Raviſh my ſoul with a lively ſenſe of thy infinite Amiableneſs, O vouchſafe me one ſhort glimpſe of thy Goodneſs. O may I once *taſte and ſee how Gratious Thou art* [p], that all things beſides thee may be taſtleſs to me, that my deſires may be always

[p] Pſal. 34. 8.

ways fly up towards thee; that I may render thee Love, and Praiſe, and Obedience, Pure and Chearfull, Conſtant and Zealous, Univerſal and Uniform, like that the Holy Angels render thee in Heaven.

Give us this day our dayly Bread.

Petitions relating to our ſelves.

Glory be to thee, O Heavenly Benefactor, *who openeſt thy hand, and filleſt all things living with plenteouſneſs* [q].

[q] Pſal. 145. 16.

O let it be thy good pleaſure to give me, and all that wait on thy Beneficent Love, our food in due ſeaſon, **Give us Bread,** and all that is comprehended by it; Health, Food, Raiment, and all the neceſſaries of Life.

Give us, O Heavenly Father, **Dayly Bread,** nothing to gratifie our Luxury, but ſuch a competence [r] as thy Divine wiſedom ſees fitteſt for us.

[r] Prov. 30. 8, 9.

Give us, O bountifull Creatour, **Dayly Bread this day,** Teach us to live without covetous anxiety for to morrow, with a fiducial dependence on thy Fatherly Goodneſs, and to be content and thankfull for the preſent

ſent portion [f], thy Love has indulged us.

O mercifull Lord, give us **Our Bread**, that which is our own Bread, by honeſt Labour [t], or a lawfull Title, and grant that we may never eat the Bread of Idleneſs, or of deceit.

Do Thou, Lord, **Give** us our Bread, for unleſs thou giveſt it, we cannot have it, and together with our Bread give us thy bleſſing [v], otherwiſe our very Bread will not nouriſh us.

Above all, O Lord God, give us the Bread of Life, the Bread that came down from Heaven, the Body and Bloud of thy moſt Bleſſed Son, to feed our Souls to Life eternal.

Bleſſed Jeſus, O that it might be *my meat*, as it was thine, *to doe the will of thy Heavenly Father* [x]!

[f] 1 Tim. 4. 4. 1 Tim. 6. 6. 1 Pet. 5. 7.

[t] Gen. 3. 19. Deut. 21. 17.

[v] Eccl. 5. 19. Mich. 6. 14.

[x] Joh. 4. 34.

And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

For thy own infinite mercies ſake, and for the Merits of the Son of thy Love, **Forgive me**, and all penitent ſinners **Our treſpaſſes**, our ſins Known or Secret, of Omiſſion or Commiſſion

ſion, which are the vaſt debts [y] we owe, to thy vindictive Juſtice. [y] Matt. 6. 12. Luk. 11. 4.

Forgive us, O Lord, **as we forgive all them,** even our greateſt enemies that **treſpaſs againſt us,** their treſpaſſes, which are infinitely inconſiderable in compariſon of our treſpaſſes againſt thee.

Glory be to thee, O Lord, who to teach us Charity, haſt made our forgiveneſs of others, the condition of obtaining Thine.

O Eaſie, O Gratious condition of Pardon, who would not forgive his Brother a few *pence* in this Life, to have *ten Thouſand Talents* [z], forgiven in the next! [z] Matt. 18. 22, 24, 28.

O let my love, Lord, learn from thine, not onely to forgive my Enemies, but to be Zealous alſo to doe them good.

And lead us not into temptation.

O Lord God, thou ſeeſt how our Ghoſtly Enemies, the World, the Fleſh, and the Devil, are every moment ſoliciting, inticing, alluring, or tempting us to evil; O be mercifull to us, ſave, and help, and deliver us.

Thou

Thou ſeeſt, O my God, how infirm I am, and how ready my own deceitfull heart is [a], to ſurrender it ſelf to the Tempter; and I know that Satan cannot tempt me without thy permiſſion [b]: O lead me not if it be thy good pleaſure, ſuffer me not to fall into violent or laſting Temptations, that may endanger my perſeverance.

[a] Jer. 17. 9.

[b] Matt. 8. 31.

I know, O heavenly Father, that to be tempted is no ſin, for thy own beloved Son, God incarnate, was tempted [c] to the moſt horrid of all Sins, *to fall down and worſhip* the very Devil; I know Lord, the Sin lies in yielding to the Temptation.

[c] Matt. 4. 1. 9.

O my God, if thou for trial of my Love, lead me into any great Temptation, and let me continue under it, thy Will, Lord, be done, not mine [d]: O let thy paternal tenderneſs limit and controll the Tempter: O let thy All-ſufficient Grace reſtrain my conſent, and keep me always on my guard, watching and praying, and let me at laſt be more than Conquerour.

[d] 1 Cor. 10. 13. 1 Pet. 5. 8. 2 Cor. 12. 7, 9. Jam. 4. 7.

I am content, Lord, to be tried and aſſaulted, ſo I be not wicked, though it be grievous for thoſe that Love

Love thee, to be tempted to offend thee.

But deliver us from evil.

O Father of mercy, if thou thinkeſt fit to **lead me into Temptation, deliver me from the Evil** to which I am tempted: Deliver me from the Evil of Sin, and the Evil of Puniſhment, from the evil one [e], from the evil World [f], and from my own evil Heart [g], and from all ſuggeſtions to Evil, for all that is evil is moſt hatefull to thee, who art infinite goodneſs, and moſt deſtructive of thy Love. And therefore from all that is **Evil**, O Almighty Lord, defend me.

[e] 1 Joh. 2. 14.
[f] Gal. 1. 4.
[g] Heb. 3. 12.

The Concluſion teaches to Pray for a right end, God's Glory.

For thine is the Kingdom, and the Power, and the Glory, for ever and ever.

I adore, and Love thee, O Jeſu, who by concluding this Prayer with a Doxology, haſt taught us, that the right end of our Prayers ſhould be the Glory of God, that we ſhould be ever carefull to mix Praiſe with our Prayers, and to be as zealous to give thanks for what we receive [h], as to Pray for what we want.

[h] Phil. 4. 6. Neh. 9. 5, 6.

To thee, O Lord God, do we

pray, on thee onely we rely and depend for acceptance, to thee onely we offer up our Praiſes, for **thine is the Kingdom** [i] and Sovereign Right to diſpoſe of all things, thine is **the Power** [k] Almighty, to relieve and bleſs us, **thine is the Glory** [l]. All, the Communications of thy Goodneſs, as they flow from thee, return to thee again in Sacrifices of Love, of Praiſe, and Adoration.

[i] Pſal. 47. 2. 7.
[k] 135. 6.
[l] Pſal. 96. 7, 8.

Amen.

For the ſake, O Heavenly Father, of thy beloved, [m] in whom all *thy Promiſes are Amen*, and who is himſelf *the Amen, the faithfull and true Witneſs* of thy Love to us. Hear me, and pardon my wandrings and coldneſs, and help me to ſum up and enforce my whole Prayer; all **my own** wants, and all the wants of **thoſe I** pray for, in a hearty and fervent, and comprehenſive, *Amen.*

[m] 2 Cor. 1. Rev. 3. 14.

The Pledges of Love. The Sacraments.

Q. **How many Sacraments hath Chriſt ordained in his Church?**

A. **Two onely, as generally neceſſary to Salvation, that is to ſay, Baptiſm and the Supper of the Lord.**

Glory

Their Number. Glory be to thee, O Crucified Love, out of thy Wounded Side flowed Water and Bloud [n], the **two Sacraments** which thou haſt **Ordained in thy Church, Baptiſm, and the Supper of the Lord,** the one to initiate, the other to confirm us, in our Chriſtianity. [n] Joh. 19. 34.

Glory be to thee, O Lord, who having **Ordained two Sacraments onely,** and made them **Generally neceſſary to Salvation** [o], art yet pleaſed to *have Mercy rather than Sacrifice,* in caſes where they cannot be had, and where a ſurpriſe of Death may prevent their Adminiſtration, thou doſt ſupply the want of them by thy mercifull acceptation of thoſe perſons, who earneſtly deſire, and who are diſpoſed to receive them. [o] Joh. 3. 5. 6. 53.

O bleſſed Jeſu, the greater thy Compaſſion is to thoſe ſincere perſons who want thy Sacraments, by reaſon of their infelicity, not their choice, the greater will be thy indignation againſt thoſe who wilfully neglect, or contemn [p] what thy Adorable Love has ordained to be throughout thy whole Church uſed and revered, from which neglect and [p] Luke 14. 24.

contempt of thy Love, good Lord deliver me.

Nature. **Q. What meaneſt thou by this word Sacrament?**

A. I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Q. How many parts are there in a Sacrament?

A. Two: the outward viſible ſign, and the inward ſpiritual grace.

Glory be to thee, O tendereſt Love, who to ſtoop to our weak and groſs apprehenſion, haſt in the two Sacraments made **an Outward and viſible**, and familiar thing, to be the **ſign**, and memorial, and repreſentation, **of an Inward and inviſible** Myſterious and Spiritual **Grace**.

Baptiſm

Glory be to thee, O bountifull Love, for Ordaining and Giving us the Holy Sacraments, q thou thy ſelf onely art the Authour, and Fountain of Grace, and thou onely haſt the right of inſtituting the conveyances of thy own Grace: All Love, all Glory be to thee.

q Matt. 26. 26, 27, 28.

Glory

Glory be to thee, O mighty Love, who haſt elevated theſe obvious and outward ſigns, to an efficacy far above their Natures, not onely to ſignifie, but to be happy **Means**, and Inſtruments, to convey thy Grace to us, to be Seals, and **Pledges**, to confirm and **aſſure** to us the Communications of thy Love, that our ſight may aſſiſt our Faith, that if with due preparation we receive them, both parts of the Sacrament will go together, as certainly as we receive the **Outward and Viſible ſign**, ſo certainly ſhall we receive the **Inward and inviſible Grace**, for which all Love, all Glory, be to thee.

Baptiſm. **Q. What is the outward viſible ſign, or form in Baptiſm?**

A. Water: wherein the perſon is baptized, In the name of the Father, and of the Son, and of the Holy Ghoſt.

Q. What is the inward and ſpiritual grace?

A. A death unto ſin, and a new birth unto righteouſneſs: for being

ing by nature born in ſin, and the Children of wrath, we are hereby made the children of grace.

Q. What is required of perſons to be baptized?

A. Repentance, whereby they forſake ſin; and faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament.

Q. Why then are infants baptized, when by reaſon of their tender age they cannot perform them?

A. Becauſe they promiſe them both by their ſureties: which promiſe, when they come to age, themſelves are bound to perform.

The Outward ſign. Glory be to thee, O Lover of Souls; it was by thy preventing Love, that I was **Baptized** with the **outward ſign**, **Water**, **in the name of the Father, and of the Son, and of the Holy Ghoſt** [r]. That I ſhould believe in the moſt Holy Trinity; that I ſhould entirely live devoted to the three moſt adorable Perſons, that I ſhould wholly depend

[r] Matt. 28. 19.

The inv
ble Grac

pend on their gratious aſſiſtences, and that it ſhould be my chief care to Love and Glorifie that tri une Love, the Authour of my Salvation.

The inviſible Grace. Glory be to thee O Jeſu, who by **Water**, that waſhes away the filth of the Body, doſt repreſent to my Faith thy **inviſible Grace in Baptiſm** [r], which ſpiritually waſhes and cleanſes the Soul. [r] Ezek. 36. 25.

Glory be to thee, O bleſſed Lord, who in Baptiſm ſaveſt us, not by the outward waſhing, but by the inward purifying Grace accompanied with a ſincere Vow, and *ſtipulation of a good Conſcience towards God* [t]; by which thy propitious Love brought me into thy Church, the ſpiritual Ark, to ſave me from periſhing in the Deluge of Sin, which overwhelms the generality of the World; and therefore all Love, all Glory be to thee. [t] 1 Pet. 3. 21.

Glory be to thee, O all-powerfull Love, by whoſe **inviſible Grace**, we in Baptiſm die to ſin [v] to all carnal Affections, renouncing and deteſting them all, and reſolving to take no more pleaſure in them than dead perſons do in the comforts [v] Rom. 6. 3, 4.

of life. O may I ever thus die to Sin.

Glory be to thee, O Jeſu, who from our **death to Sin** in our Baptiſm, doſt raiſe to us a new Life, and doſt breathe into us the breath of Love; *'Tis in this Laver of Regeneration* [x], we are *born again by Water* [y], *and the Spirit*, by a **new Birth unto righteouſneſs**: that as the natural Birth propagated ſin, our ſpiritual Birth ſhould propagate Grace, for which all Love, all Glory be to thee.

[x] Tit. 3. 5.

[y] Joh. 3. 5.

Conditions required, 1. Repentance.

Glory be to thee, O moſt indulgent Love, who in our Baptiſm doſt give us the holy ſpirit of Love, to be the principle of new Life, and of Love in us, to infuſe into our Souls a ſupernatural, habitual Grace, and ability to obey and love thee, for which all Love, all Glory be to thee.

Glory be to thee, O compaſſionate Love, who, when we were conceived and **born in Sin** [z], of ſinfull Parents, when we ſprang from a root wholly corrupt, and were all **Children of Wrath** [a], haſt in our Baptiſm **made us Children** of thy own Heavenly Father by Adoption

[z] Pſalm 51. 5.

2. Faith

[a] Eph. 2. 1.

Adoption and **Grace**[b]: When we were Heirs of Hell, haſt made us Heirs of Heaven, even joint Heirs with thy own ſelf, of thy own Glory; for which with all the powers of my Soul, I adore and love thee. [b] Rom. 8. 15.

Conditions required, 1. Repentance.

I know, O deareſt Lord, that I am thine no longer than I love thee; I can no longer feel the ſaving efficacy of my Baptiſm, than I am faithfull to my Vow I there made; no longer than I am a Penitent, no longer am I a Chriſtian; If I *name the Name of Chriſt, I am to depart from iniquity*[c]. O do thou give me the Grace of True **Repentance** for all my **Sins**, for my original Impurity, and for all my actual Tranſgreſſions, that I may abhor and **forſake** them all, wound my Soul with a moſt affectionate ſorrow, for all the Injuries, and Affronts, and Diſhonours I have offered to infinite Love. [c] 2 Tim. 2. 19.

2. Faith.

Glory be to thee, O moſt liberal Jeſu, for all thoſe exceeding great and pretious **Promiſes**[d] of Pardon, and Grace, and Glory which thou haſt **made to us** Chriſtians in the **Sacrament** of Baptiſm: O may I [d] 2 Pet. 1. 4.

ever

ever ſtedfaſtly believe, O may I ever paſſionately love, may I ever firmly rely on thy ſuperabundant Love in all theſe **Promiſes**, for which I will ever adore and love thee.

Glory be to thee, O ſweeteſt Love, who in my infancy didſt admit me to holy Baptiſm, who by thy preventing Grace, when I was a little Child, didſt receive me into the Evangelical Covenant, didſt take me up into the armes of thy Mercy, and bleſs me[e]. Glory be to thee, who didſt early dedicate me to thy ſelf, to prepoſſeſs me by thy Love, before the World ſhould ſeize and defile me.

[e] Mar. 10. 16.

Ah gratious Lord, how long, how often have I polluted my ſelf by my Sins? But I repent, and deplore all thoſe Pollutions, and I conſecrate my ſelf to thee again: O thou moſt reconcileable Love, pardon and accept me, and reſtore me to thy Love: O let the Intenſeneſs of my future Love, not onely love for the time to come, but retrieve all the Love I have loſt.

Sureties. Glory be to thee, O tendereſt Jeſu, who when by reaſon of my Infancy I could not **promiſe** to repent

pent and believe for my ſelf, didſt mercifully accept of the **Promiſe** of my **Sureties**, who **promiſed both for me**, as thou didſt accept for good to the Paralytick [f], the charitable intentions of thoſe that brought him to thee, and of the Faith of the Woman of *Canaan* [g], for the Cure of her Daughter: for which mercifull acceptance, all Love, all Glory be to thee.

[f] Mal. 8. 5.

[g] Mar. 2. 5.

O my God, my Lord, the **Promiſe** which was made by my **Sureties** for me, I acknowledge that as ſoon as **I came** to a competent **Age**, I was **bound** my ſelf **to perform**, and I own and renew my Obligation: I promiſe, O my Lord, with all the force of my Soul to love thee, O do thou ever keep me true to my own promiſe, ſince thou art ever unalterably true to thine, for which I will ever adore and love thee.

The Supper of the Lord.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the Sacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Q. What

Q. What is the outward part or ſign of the Lord's Supper?

A. Bread and Wine which the Lord hath commanded to be received.

Q. What is the inward part or thing ſignified?

A. The body and bloud of Chriſt, which are verily and indeed taken, and received by the faithfull in the Lord's Supper.

Q. What are the benefits whereof we are partakers thereby?

A. The ſtrengthning and refreſhing of our ſouls by the body and bloud of Chriſt, as our bodies are by the bread and wine.

Q. What is required of them who come to the Lord's Supper?

A. To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in God's mercy through Chriſt, with a thankfull remembrance of his death; and be in charity with all men.

Glory

Inſtitution. Glory be to thee, O crucified Love, who at thy laſt **Supper** didſt **ordain** the Holy Euchariſt, the Sacrament and Feaſt of Love.

It was **for the continual remembrance of the Sacrifice of thy death,** O bleſſed Jeſu, **and of the benefits we receive thereby**, that thou waſt pleaſed to **ordain** this ſacred and awfull Rite; all Love, all Glory be to thee.

Ah deareſt Lord, how little ſenſible is he of thy Love in dying for us, who can ever forget thee.

Ah woe is me, that ever a Sinner ſhould forget his Saviour, and yet, alas! how prone are we to doe it?

Glory be to thee, O gratious Jeſu, who, to help our memories and to impreſs thy Love deep on our Souls, haſt inſtituted the bleſſed Sacrament and commanded us. Doe this in remembrance of me.

O Jeſu, let the Propitiatory Sacrifice of thy Death which thou didſt offer upon the Croſs for the Sins of the whole World, and particularly for my ſins, be ever freſh in my remembrance.

O bleſſed Saviour, let that mighty Salvation thy Love has wrought

for

for us never ſlip out of my mind, but eſpecially let my **remembrance** of thee in the Holy Sacrament be always moſt lively and affecting.

O Jeſu, If I love thee truly, I ſhall be ſure to frequent thy Altar, that I may often remember all the wonderfull Loves of my Crucified Redeemer.

I know, O my Lord and my God, that a bare **remembrance** of thee is not enough; O do thou therefore fix in me ſuch a **remembrance** of thee, as is ſuitable to the infinite Love I am to remember: Work in me all thoſe holy and heavenly affections which become the remembrance of a Crucified Saviour.

Parts outward. Glory be to thee, O adorable Jeſus, who under the **outward** and **viſible** part, the **Bread and Wine**, things obvious and eaſily prepared, both which **thou haſt commanded to be** received, doſt communicate to our Souls the myſtery of divine Love, the **inward and inviſible Grace**, thy own moſt bleſſed **Body and Blood which are verily and indeed taken and received by the faithfull in thy Supper**, for which all Love, all Glory be to thee.

Inviſible.

Real preſence.

O God

Inviſible. O God Incarnate, how the Bread and the Wine, unchanged in their Subſtance, become Thy Body and Thy Bloud; After what extraordinary manner Thou, who art in Heaven, art preſent throughout the whole Sacramental Action, to every Devout Receiver; *How Thou canſt give us Thy Fleſh to eat, and Thy Bloud to drink; How Thy Fleſh is Meat indeed, and Thy Bloud is Drink indeed; How he that eateth Thy Fleſh, and drinketh Thy Bloud dwelleth in Thee, and Thou in him; How he ſhall live by Thee, and be raiſed up by Thee to Life-Eternal* [m]: I can by no means comprehend; but I firmly believe all Thou haſt ſaid, and I firmly rely on Thy Omnipotent Love, to make good Thy word; for which all Love all Glory be to Thee.

[m] Joh. 6. 54.

Real preſence. I believe, O Crucified Lord, that *the Bread which we break* in the Celebration of the Holy Myſteries, *is the Communication of thy Body* [n], and the *Cup of Bleſſing which we bleſs*, is the Communication of thy Bloud, and that Thou doſt as effectually and really convey thy Body and Bloud to our Souls, by the Bread and Wine, as

[n] 1 Cor. 10. 16.

as Thou didſt thy Holy Spirit [o], by thy breath to thy Diſciples; for which all Love, all Glory be to thee. [o] John 20. 22.

Lord, what need I labour in vain, to ſearch out the manner of thy myſterious preſence in the Sacrament, when my Love aſſures me thou art there? All the faithfull who approach thee with prepared hearts, they well know thou art there, they feel the Virtue of Divine Love going out of thee, to heal their infirmities, and to enflame their affections; for which all Love, all Glory be to thee.

O Holy Jeſu, when at thy Altar I ſee the **Bread** broken, and the **Wine** poured out, *O teach me to diſcern thy Body here* [p], O let thoſe ſacred and ſignificant Actions create in me a moſt lively **Remembrance** of thy Sufferings, how thy moſt bleſſed Body was ſcourged, and wounded, and bruiſed, and tormented; how thy moſt pretious Bloud was ſhed for my ſins; and ſet all my powers on work to love thee and to celebrate thy Love in thus dying for me. [p] 1 Cor. 11. 29. *Benefits.*

Both kinds. Glory be to thee, O Jeſu, who didſt inſtitute the Holy Euchariſt in both

both Kinds, and haſt **commanded** both **to be received** q, both the Bread and the Wine, both thy Body broken, and thy Bloud ſhed: thy Love, O Lord, has given me both, and both are equally ſignificative and productive of thy Love: I do as much thirſt after the one, as I hunger after the other, I equally want both, and it would be grievous to my Love to be deprived of either.

q Matt. 26. 26, 27. Joh. 6. 53.

Ah Lord, who is there that truly loves thee, when thou giveſt him two diſtinct Pledges of thy Love, can be content with one onely, what Lover can endure to have one half of thy Love with-held from him? And therefore all Love, all Glory be to thee for giving both.

Benefits. O my Lord, and my God, do thou ſo diſpoſe my heart, to be thy Gheſt, at thy Holy Table, that I may feel all the ſweet influences of Love crucified, **the ſtrengthning and refreſhing of my Soul, as our Bodies are by the Bread and Wine,** for which I will ever adore and love thee.

O mercifull Jeſu, let that immortal food, which in the Holy Eucha-

riſt thou vouchſafeſt me, inſtill into my weak and languiſhing Soul, new ſupplies of Grace, new Life, new Love, new Vigour, and new Reſolution, that I may nevermore faint, or droop, or tire in my duty.

O Crucified Love, raiſe in me freſh ardours of Love and Conſolation, that it may be henceforth the greateſt torment I can endure, ever to offend thee, that it may be my greateſt delight to pleaſe thee.

O amiable Jeſu, when I devoutly receive the outward Elements, as ſure as I receive them, I receive thee, I receive the Pledges of thy Love, to quicken mine; O indulge me, though but for a moment, one beatifick foretaſte of the deliciouſneſs of thy Love, that in the ſtrength of that deliciouſneſs I may perſeveringly love thee.

Preparation.

Glory be to thee, my Lord and my God, who haſt now given me an invitation to thy Heavenly Feaſt[r]. All Love, all Glory be to thee.

[r] Matt. 11. 28. Luke 14. 17.

Lord, give me Grace that I may approach thy awfull Myſtery, with Penitential preparation, and with a heart fully diſpoſed to love thee.

O my

Examination.

O my God, my Judge, give me Grace I moſt humbly beſeech thee, to **examine** [f] my whole life paſt, by the Rule of thy Commandments, before I preſume to Eat of that Bread, and Drink of that Cup, give me Grace ſadly to reflect on and deplore all my provocations, leſt, coming to the Holy Euchariſt impenitent and unprepared, I receive *Unworthily, and Eat and Drink my own Damnation.*

[f] 1 Cor. 11. 28.

O thou great Searcher of Hearts, thou knoweſt all that Load of Impiety and Guilt under which I lie, O help me ſo impartially to judge and condemn my ſelf, ſo humbly to repent and beg Pardon, that I may not be condemned at thy Tribunal, when I ſhall appear there at the laſt day, that I may be ſet at thy Right-hand amongſt thy Lovers.

Lord, give me Grace to ſearch every Secret of my Heart, to leave no ſin, if poſſible, unrepented of; fill my Eyes full of Tears of Love, that with thoſe Tears I may lament all the indignities I have offered thy Love.

But alas, alas! after the moſt ſtrict examination we can make, who can number his Impieties, *who can tell how oft he offendeth* [g]? Lord, therefore cleanſe me from my ſecret faults, which in general I renounce and bewail.

[g] Pſ. 19. 12.

Thanksgiving.

Repentance. O my God, thou who alone changeſt the Heart, O be thou pleaſed to change mine, change my averſion to thee, into an entire Love of thee. O give me a filial *Repentance*, that with a Broken and Contrite Heart I may grieve, and mourn, and **repent** for all my **former ſins**, and may for ever forſake them, and return to my Obedience.

Charity.

Amendment. Let thy Love, O my God, ſo perfectly exhauſt my Soul, that I may for the future **ſtedfaſtly purpoſe to lead a new life**, that I may renew my Baptiſmal Vow, that I may hereafter live as a ſworn Votary to thy Love.

Faith. O Heavenly Father, ſettle in my Soul a **Lively Faith in thy Mercy through Chriſt**, a ſteady belief of all thy Love to Sinners, and an affectionate Reliance on the Merits and Me-

Mediation of thy Crucified Son, of my being *Accepted in the Beloved* [h], for whom I will ever adore and love thee.

[h] Eph. 1. 6.

Thankſgiving. O my Crucified God, thou Sovereign Inflammative of Love, let the **Remembrance of thy Death** ſet all the powers of my Soul on work, that I may deſire and pant after thee [x]; that I may admire and adore thee; that I may take heavenly delight in thy gratious Preſence; that with Praiſe and Thankſgiving, with Jubilation and Triumph, I may receive thee into my heart; there I will have love, onely love, always love to entertain thee.

[x] Pſal. 42. 1, 2. 63. 1.

Charity. Lord, when I preſent my ſelf and my love, as all the gift I have to offer at thy Altar, next to my love to Thee, and for the ſake of thy infinite Love to me, which I there remember, give me grace to love my neighbour, **and to be in Charity with all men**, and *to walk in love* [y], *as thou haſt loved us, and haſt given thy ſelf for us, an Offering and a Sacrifice to God, for a ſweet-ſmelling ſavour*; for which all Love, all Glory be to thee.

[y] Eph. 5. 2.

In Forgiving. O moſt reconcileable Jeſu, in this Memorial of thy Sufferings I ſee how thou didſt forgive me, and didſt love me when I was thy Enemy; O for thy deareſt Love to me, give me love to forgive all my Enemies [z], and to be at peace with the World, as I deſire to be loved and forgiven, and to be at peace with Thee.

[z] Matt. 6. 14, 15.

All that have any way injured me, O my God, I freely forgive, for thy ſake; O do thou alſo forgive them: Incline them to Brotherly Charity, and let them at laſt feel the comfort of that Reconciliation thou didſt make upon the Croſs, for which I will ever adore and love thee.

Reſtoring. O my God, if I have wronged or injured my neighbour, O give me Grace to beg his pardon, and, as I have opportunity, to make him ſatisfaction and reſtitution, according to my power.

Giving. O Crucified Love, whenever I ſee Thee in any of thy poor Members, Hungry, or Naked, or in Diſtreſs [a], O let the remembrance of thy love, in dying for me, engage me to contribute all I can to thy relief; O may I ever be liberal in my

[a] Matt. 25. 35.

Alms

Alms to thee, who wert ſo liberal of thy ineſtimable Bloud for me.

It is very adviſable, that perſons before they Communicate, ſhould read over the whole Communion-Office, or at leaſt the Exhortations there, which they will find to contain very proper, and plain, and excellent Inſtructions.

It were much to be wiſht, that people would make more uſe of their Common-Prayer-Books than they do, and apply the Prayers they meet with there to their own particular conditions, for the Book is always at hand, and the Prayers are moſt ſafe and familiar, and devout, and the more they affect us in our Cloſet, the more they will affect us in the Congregation, and well-meaning ſouls will reap great ſpiritual advantage from this practice.

For example; An humble poor Chriſtian, who it may be has no other Book but his Common-Prayer-Book, and who intends to come to the Holy Communion, may learn to turn the Communion-Office to his own private uſe, after this manner.

Almighty

Prayer for the Holy Spirit.

Almighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid, cleanſe the thoughts of my heart by the inſpiration of thy Holy Spirit, that I may perfectly love thee, and worthily magnifie thy Holy Name, through Chriſt our Lord. *Amen.*

Thankſgiving for our Redemption.

I give moſt humble and hearty thanks to thee, O God the Father, the Son, and the Holy Ghoſt, for the Redemption of the World by the Death and Paſſion of our Saviour Chriſt, both God and Man, who did humble himſelf even to the death upon the Croſs for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the Children of God, and exalt us to everlaſting life.

Glory be to thee, O Jeſus, our Maſter and onely Saviour, who to the end that we ſhould always remember thy exceeding great love in thus dying for us, and the innumerable benefits which by thy pretious bloud-ſhedding thou haſt obtained to us, haſt Inſtituted and Ordained Holy Myſteries as Pledges of thy love, and for a continual remembrance of thy

thy death, to our great endleſs Comfort.

To Thee therefore, O bleſſed Saviour, with the Father, and the Holy Ghoſt, I will give (as I am moſt bounden) continual thanks: I ſubmit my ſelf wholly to thy Holy Will and Pleaſure, and will ſtudy to ſerve thee in true Holineſs, and Righteouſneſs, all the days of my Life.

Confeſsion. Almighty God, Father of our Lord Jeſus Chriſt, maker of all things, Judge of all men, I acknowledge and bewail my manifold ſins, *&c.*

Praiſe. I lift up my heart unto thee, O Lord, I give thanks unto thee, O Lord our God, it is meet and right ſo to doe: it is very meet, right, and my bounden duty, that I ſhould at all times, and in all places give thanks unto thee, O Lord, Holy Father Almighty, everlaſting God.

But chiefly am I bound to praiſe thee for giving thy onely Son Jeſus to die for my ſins, and to riſe again for my Juſtification.

Therefore with Angels and Archangels, and with all the Company of Heaven, I laud and magnifie, *&c.*

I do

Prayers for our Communicating worthily. I do not preſume to come to thy Table, O mercifull Lord, truſting in my own righteouſneſs, &c.

Praiſe. Glory be to God on high, and on earth Peace, good will towards men: I praiſe thee, &c.

To theſe, as you ſee occaſion, you may add many very good Prayers, ſhort and plain, and pertinent to your purpoſe, which you may collect out of the Common-Prayer, and which will much further your devotion, ſuch as theſe.

For Fear and Love. O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; keep me, I beſeech thee, under the protection of thy good Providence, and make me to have a perpetual fear and love of thy Holy Name, through Jeſus Chriſt our Lord. *Amen.*

For Love. O God, who haſt prepared for them that love thee, ſuch good things as paſs Man's underſtanding, pour into my heart ſuch love toward thee, that I loving thee above all things, may obtain thy promiſes, which exceed all that I can deſire, through Jeſus Chriſt our Lord, *Amen.*

Lord

Lord of all power and might, who art the Authour and Giver of all good things, graft in my heart the love of thy Name, increaſe in me true Religion, nouriſh me with all goodneſs, and of thy great mercy keep me in the ſame, through Jeſus Chriſt our Lord. *Amen.*

For Charity.

O Lord, who haſt taught me that all my doings without Charity are nothing worth, ſend thy Holy Ghoſt, and pour into my heart that moſt excellent Gift of Charity, the very bond of Peace, and of all Vertues, without which whoſoever liveth is counted dead before thee. Grant this for thy onely Son Jeſus Chriſt's ſake. *Amen.*

For Imitation of Chriſt.

Almighty God, who haſt given thy onely Son to be unto us both a Sacrifice for Sin, and alſo an example of Godly life; give me grace that I may always moſt thankfully receive that his ineſtimable Benefit, and alſo daily endeavour my ſelf to follow the bleſſed ſteps of his moſt holy life, through the ſame Jeſus Chriſt our Lord. *Amen.*

They that are ignorant, or that cannot read, ſhould go to their Pariſh Prieſt

Prieſt, or to ſome other diſcreet and learned Miniſter of God's Word, and deſire him to teach them their Duty in private; and they that thus ſincerely ſeek the Law at the Prieſt's mouth, ſhall find that the Prieſt's Lips do preſerve Knowledge, and ſhall not go away without a Bleſſing.

To God the Father, who firſt loved us, and made us accepted in the Beloved; to God the Son, who loved us, and waſh'd us from our Sins in his own bloud; to God the Holy Ghoſt, who ſheds the love of God abroad in our hearts, be all Love and all Glory, for time, and for eternity, *Amen.*

6 JY 53

FINIS.

Directions for PRAYER,

For the Dioceſe of

BATH and *WELLS.*

Dearly beloved in our Lord,

THE Catechiſm truly teaches all Chriſtians, that they are *not able of themſelves to do thoſe things* they have vow'd in their Baptiſm to do, namely, *To walk in the Commandments of God, and to ſerve him without his ſpecial Grace*, or favourable Aſſiſtance, and this *they are to learn at all times to call upon* God *for, by diligent Prayer.*

How good and ſeaſonable this Advice is, you will all ſee, if you conſider what helpleſs and needy Creatures the very beſt of Men are. Alas! our weakneſs is very great, our Wants are very many, our Dependance on God for all things, all our lives long, is entire, and abſolute, and neceſſary, and there is no way in the World to gain Help and Supplies from God, but by Prayer, ſo that it is as eaſie, and as poſſible to preſerve a natural Life without daily Bread, as a Chriſtian Life without daily Prayer.

It was for this reaſon, that our Saviour himſelf took particular Care, to teach *his Diſciples to pray*, [Luke 11.1.] and it is for the ſame reaſon, and in imitation of our Heavenly Maſter, that I have joyn'd theſe Directions for Prayer to the Catechiſm.

Sure I am, the Zeal I ought to have for your Salvation, can ſuggeſt to me nothing more conducing to the good of your Souls, than to exhort and beſeech you all, of either Sex, to learn how to Pray.

This is the firſt general Requeſt I ſhall make to you, and I am the more earneſt in it, becauſe my own ſad Ex-

rience has taught me, how ſtrangely ignorant common People uſually are of this Duty; inſomuch, that ſome never Pray at all, pretending they were never taught, or that their Memories are bad, or that they are not Book-learn'd, or that they want Money to buy a Book; and by this means they live and die rather like Beaſts than Men; nay, their condition is much worſe than that of Beaſts, for the Miſery of a Beaſt doth end at Death, but the Miſery of a wicked Man does then begin and will endure to all Eternity.

To prevent then as much as lies in me, the Damnation of thoſe Souls which God has committed to my Care, and to cure that lamentable Ignorance and Forgetfulneſs of God, which is the cauſe of the Damnation of ſo very many, I do not only inceſſantly pray for you my ſelf, but I beg of you all to pray for your ſelves, and I beſeech you to read the following Inſtructions; or if you cannot read your ſelves, to get ſome honeſt charitable Neighbours to read them often to you, that you may remember them, and God of his great Mercy reward the Charity of ſuch Neighbours.

If any of you, either by your own Negligence, or by the negligence of your Parents, or for want of Catechiſing in your Pariſh, are wholly ignorant of your Duty; though it be a moſt ſhameful and dangerous thing, for one who calls himſelf a Chriſtian, to know nothing of Chriſt or Chriſtianity, yet if you are willing to learn, and beg Pardon of God for your wilful Ignorance hitherto, and will ſincerely do your endeavour to get Saving Knowledge, and heartily pray to God to aſſiſt you, you ſhall find, that the very *entrance of Gods word giveth light, that it giveth underſtanding unto the ſimple.* Pſal. 119. 130.

I muſt warn you before-hand, that corrupt Nature will be very buſie in hindring the learning of your Duty, and thoughts will ariſe in your Mind that the task will be too hard and too tedious for you to undertake; but I faithfully promiſe you, to impoſe no hard or tedious Task on you, but ſuch as you your ſelves ſhall confeſs, to be very complying with your Infirmities; for our moſt compaſſionate Saviour teaches me to ſay no more to you, than *you can bear*, John 16. 11.

All

All I ſhall exhort you to, is to learn your Catechiſm, which you may do by degrees: If you learn but a line or two in a Day, you will, by God's bleſſing, in a very ſhort time, learn it all over, and you will rejoyce, and thank God, for the ſudden and happy Progreſs you have made.

God forbid you ſhould ever think your ſelves too old to learn to ſerve God, and to be ſaved, both which are taught in the Catechiſm, and therefore the Catechiſm is of neceſſity to be learned: For how can you go to Heaven, if you never learn'd the way thither? How can you be ſav'd, if you do not know your Saviour?

'Tis a great Error, to think that the Catechiſm was made for Children only, for all Chriſtians are equally concern'd in thoſe ſaving Truths which are there taught; and the Doctrine delivered in the Catechiſm, is as proper for the Study, and as neceſſary for the Salvation of a great Doctor, as of a weak Chriſtian, or a young Child.

But you will be the more encouraged to learn your Catechiſm, when you ſee how excellent a help it will be to Prayer, for it will at the ſame time further your Knowledge, and your Devotion both together; and the Prayers I intend to commend to you, are chiefly the very Anſwers in the Catechiſm, which being daily repeated, will be the better fix'd in your Memory, and you cannot imagine any advice for Prayer can be more Eaſie and Familiar, than that which directs you to turn your very Catechiſm into Prayers.

You are by this time I hope ſatisfied, that the Duty to which I exhort you, is no hard Task; and yet I will endeavour, by Gods aſſiſtance, to make it more Eaſie, by putting you into an eaſie Method to attain it.

If you are wholly ignorant of your Catechiſm, let it be your firſt care to learn ſuch Ejaculations, ſuch ſhort Prayers as theſe, and ſay them often, and heartily.

Lord have mercy upon me.
Chriſt have mercy upon me.
Lord have mercy upon me.
Lord pardon all my wilful Ignorance, and groſs Careleſſneſs of my Duty, for the ſake of Jeſus my Saviour. Amen.

O my God aſſiſt me in the learning of my Duty.
Lord help me to know, and to love thee.
Lord pity me, Lord ſave me, Father forgive me.
Glory be to thee, O Lord, who haſt hitherto ſpared me.
O that I might at laſt learn to glorifie, and love and ſerve thee!

Such ſhort Prayers as theſe, you may eaſily get by heart, and the Method in which I adviſe you to proceed, is, that in which Children are commonly taught, in regard I am now to look on you as a Child: For there are two ſorts of Children; there are Children in age, and *Children in underſtanding*, (1 Cor. 14. 20.) and in this latter reſpect your are Children, and the ſame Method for the moſt part is proper for you, which is proper for thoſe that are Children in Age.

I muſt therefore feed you *with Milk*, before you can be capable of *ſtrong Meat*, (Heb. 5. 13) and I muſt look on you as *Lambs* of my Flock, which I am to uſe tenderly, and theſe following Directions which I give to Parents, for the training up their Children in Piety, I do equally deſign for the training up of you. God of his infinite Goodneſs, bleſs them to you both.

I exhort all you who are Parents, to inſtil good things into your Children as ſoon as ever they begin to ſpeak; let the firſt words they utter, if it be poſſible, be theſe, *Glory be to God*: Accuſtom them to repeat theſe words on their knees, as ſoon as they riſe, and when they go to bed, and oftimes in the day, and let them not eat or drink, without ſaying, *Glory be to God.*

As their ſpeech grows more plain and eaſie to them, teach them, who Made, and Redeemed and Sanctified them, and for what end, namely to glorifie and to love God; and withal, teach them ſome of the ſhorteſt Ejaculations you can, ſuch as theſe;

Lord help me. Lord ſave me.
Lord have mercy upon me.
All love, all glory be to God who firſt loved me.
Lord keep me in thy love.

Within a little time you may teach them the Lords Prayer, and hear them ſay it every day, Morning and Evening on

on their knees, with ſome one or more of the foregoing Ejaculations; and by degrees as they grow up, they will learn the Creed, and the whole Catechiſm.

Be ſure to teach your Children with all the Sweetneſs and Gentleneſs you can, leſt if you ſhould be ſevere, or ſhould over-task them, Religion ſhould ſeem to them rather a Burden than a Bleſſing.

As their Knowledge encreaſes, ſo let their Prayers encreaſe alſo, and teach them as they go, to turn their Catechiſm into Prayers, after the manner which I ſhall ſhew you, and to confirm and improve their Knowledge, bring them duly to the Church to be Catechiſed by the Pariſh Prieſt, that by his familiar and devout Explications of the Catechiſm, they may learn to underſtand it, and may be capable of reading the Expoſition on it, and other Books of Piety.

Take conſcientious Care to ſeaſon your Children as early as you can, with the love of God, which is *the firſt, and great Commandment*, [Matt. 22. 38.] and with *the fear of God, which is the beginning of Wiſdom*, [Pſal. 111.10.] for the awful love, and the filial fear of God, muſt always go together.

The ſame method you obſerve in teaching your Children, the ſame you may obſerve in teaching your Servants, according as you ſee they want teaching, and you your ſelves will reap the benefit of it, as well as your Servants; for the more devout Servants they are of God, the more faithful Servants will they be to you.

Remember, you muſt teach both your Children and Servants by your Example, as well as by your Inſtruction, for they learn beſt by Example; and if they ſee you give an Example of Fraud or Lying, of Revenge or Calumny, of Uncleanneſs or Drunkenneſs, of Curſing and Swearing, and Irreligion; inſtead of teaching them to obey God, you teach them to provoke him; inſtead of teaching them to honour God, you teach them to blaſpheme him; inſtead of leading them the way to Heaven, you lead them the way to Hell; and you will encreaſe your own Damnation, by furthering theirs, which God forbid you ſhould ever do.

Now that you may the better give a good Example to your Family, I will by Gods help give you a method

of daily Devotion, taken for the moſt part out of the Catechiſm, which will be ſuitable to all Chriſtians, be they never ſo well inſtructed, and which you may by little and little teach your Children; and which thoſe who have been bred up in ignorance, and are Children in underſtanding, and are yet willing to be taught, may learn to ſay alſo, as the capacities of either do increaſe; for a Chriſtian muſt never ſtand at a ſtay, but muſt be always *growing in Grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt*, 2 Pet. 3. 18.

A method of daily Prayer.

As ſoon as ever you awake, offer your firſt thoughts and words to God, ſaying,

Glory be to the Father, and to the Son, and to the Holy Ghoſt: Three Perſons and one God bleſſed for evermore: All love, all praiſe be to thee.

As you are riſing, ſay,

I laid me down and ſlept, and roſe up again, and the Lord ſuſtained me: All love, all glory be to God, Pſ. 3. 5.

As ſoon as you are dreſt, kneel down, as our Saviour himſelf *kneel'd*, (*Luke* 22. 41.) at his Prayers, and remember you are in God's preſence, and ſay your Prayers with Reverence and Devotion.

Morning Prayer.

Glory be to thee, O Lord God, for my preſervation and refreſhment, and for all the Bleſſings of the night paſt, for which, All love, All praiſe be to thee.

Father, forgive me all the evil of the night paſt, for the merits of Jeſus my Saviour, Amen.

O merciful God, keep and protect, and bleſs me this day, and proſper me in my Calling, and preſerve me from ſin and danger, for the merit of Jeſus my Saviour, Amen.

I believe in God the Father Almighty, &c.

All love, all glory be to thee, O God the Father, who haſt made me and all the World.

All love, All glory be to thee, O God the Son, who haſt redeemed me and all Mankind.

All,

All love, all glory be to thee, O God the Holy Ghoſt, who doeſt ſanctifie me, and all the elect People of God.

All love, all glory be to thee, O Father of Mercy, who in my Baptiſm didſt make me a Member of Chriſt, thy own Child, and an inheritor of the Kingdom of Heaven.

O my God, I do this day dedicate my ſelf to thy ſervice, and do renew the promiſe and vow of my Baptiſm.

I do from my heart renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the fleſh; from all which, Good Lord deliver me.

I belief all the Articles of the Chriſtian Faith, and I will keep thy holy Will and Cammandments, and walk in the ſame all the days of my life.

All this, O Lord, I am bound to believe and do, and by thy help ſo I will; and I heartily thank thee, O heavenly Father, who haſt called me to this ſtate of ſalvation, through Jeſus Chriſt my Saviour; and I pray unto thee to give me thy Grace, that I may continue in the ſame to my lives end.

Lord, hear me, help me, pardon my failings, ſupply all my wants, and the wants of all faithful People, which I ſum up in the words of thy own beloved Son, Our Father which art in Heaven, &c.

After the like manner, you may pray at night.

Evening Prayer.

Glory be to thee, O Lord, for my preſervation, and for all the Bleſſings of the day paſt; for which, all love, all praiſe be to thee.

Father, forgive me all the ſins I have this day committed, either in thought, word, or deed, either againſt thee, or againſt my neighbour, for the ſake of Jeſus my Saviour. Amen. Amen.

It grieves me, O merciful God, that I ſhould daily offend thee: But I repent, O pity and pardon me, for the ſake of Jeſus thy Beloved, Amen. Amen.

O my God, keep and protect, and bleſs me this night, and preſerve me from ſin and danger, for the ſake of Jeſus. Amen. Amen.

Lord

Lord, refreſh me this night with ſeaſonable ſleep, that I may riſe the next morning more fit and able to ſerve thee in my Calling, for the ſake of Jeſus thy Beloved. Amen. Amen.

I believe in God the Father, &c.

All love, all glory be to thee, our God the Father, who, &c. as in the Morning.

I deſire thee, O Lord God, O Heavenly Father, who art the Giver of all goodneſs, to ſend thy Grace unto me, and to my Wife and Children, to my Husband and Children, Father and Mother, Brethren and Siſters, Kindred and Friends, Maſter and Miſtreſs, [you muſt name theſe Relations, according as you ſtand related] *and to all people, that we may worſhip thee, ſerve thee, and obey thee, as we ought to do; And I pray unto thee, that thou would'ſt ſend us all things that be needful, both for our ſouls and bodies, and that thou wilt be merciful unto us, and forgive us our ſins; and that it will pleaſe thee to ſave and defend us, in all dangers, ghoſtly and bodily, and that thou wilt keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death: And this I truſt thou wilt do of thy mercy and goodneſs, through our Lord Jeſus Chriſt.* Amen. *Lord, ſo be it.*

Lord hear me, help me, pardon my failings, ſupply all my wants, and the wants of all for whom I pray, which I ſum up in the words of thy own beloved Son.

Our Father which art in Heaven, &c.

As you are going to bed, ſay,

I will lay me down in peace, and take my reſt, for it is thou, Lord, only that makeſt me dwell in ſafety, Pſ. 4.9.

As you began the day, ſo end it with glorifying God, and when you are in bed, ſay,

Glory be to the Father, and to the Son, and to the Holy Ghoſt, three Perſons and one God, bleſſed for evermore. All praiſe, all love be to thee.

I en-

I earneſtly beg of God, to make you ſenſible your ſelves, and to give you grace to make your Children and ſervants ſenſible alſo, how Neceſſary, and Happy, and Heavenly a Duty, Prayer is, and how many *exceeding great and precious Promiſes* God has made to thoſe that devoutly pray to him; and if you are thus ſenſible, you will not content your ſelves with Morning and Evening Prayer only, but you will be deſirous, if you have opportunity, to retire about Mid-day for a few Minutes, that you may imitate the Devotion of holy *David*, and of *Daniel*, and pray *three times a day*, *Dan.* 6. 10. and that you may not want a help for Noon-tide Prayer, the Catechiſm ſhall ſupply you.

Prayer at Noon.

At evening, and at morning, and at noon-day will I pray, and that inſtantly, Lord, hear my voice, Pſ. 55. 19.

Glory be to the Father, and to the Son, and to the Holy Ghoſt: As it was in the beginning, is now and ever ſhall be, world without end. Amen.

All love, all glory be to thee, O God the Father, who haſt firſt loved us, and haſt given thy beloved Son to die for our Sins, and to riſe again for our Juſtification.

Have mercy upon me, O God, after thy great goodneſs, according to the multitude of thy mercies do away mine offences.

Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

Make me a clean heart, O God, and renew a right Spirit within me, for the ſake of Jeſus thy Beloved. Amen.

O Lord God, who ſeeſt I am not able of my ſelf to walk in thy Commandments, and to ſerve thee, be pleaſed to help and ſtrengthen me by thy ſpecial Grace, that I may daily and ſincerely perform my duty towards thee, and my duty towards my neighbour, for the ſake of Jeſus my Saviour. Amen.

O my

O my God, give me grace to believe in thee, and to love thee with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip thee, to give thee thanks, to put my whole truſt in thee, to call upon thee, to honour thy holy Name and thy Word, and to ſerve thee truly all the days of my life, for the ſake of Jeſus thy Beloved. Amen.

O my God, give me Grace to love my neighbour as my ſelf, to do to all men as I would they ſhould do to me; to love, honour and ſuccour my Father and Mother, [this clauſe muſt be left out, if your Father and Mother be dead] *to honour and obey the King, and all that are put in Authority under him, to ſubmit my ſelf to all my Governours, Teachers, Spiritual Paſtors and Maſters, to order my ſelf lowly and reverently to all my betters; to hurt no body by word or deed; to be true and juſt in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering; to keep my body in temperance, ſoberneſs and chaſtity, not to covet or deſire other mens goods, but to learn and labour truly to get mine own living, and to do my duty in that ſtate of live, unto which it has pleaſed thee to call me, for the ſake of Jeſus thy Beloved.* Amen.

Lord hear me, help me, pardon my failings, ſupply all my wants, which I ſum up in the words of thy beloved Son.

Our Father which art in Heaven, &c.

Inſtead of theſe two laſt Prayers, you may ſometimes ſay the Ten Commandments, which you may turn into a very good Prayer, by ſaying after every one,

Lord have mercy upon me, and incline my heart to keep this Law.

Where you not only beg pardon for the ſins you have committed againſt each Commandment, but you alſo beg Grace to keep it.

At

At the end of them you may ſay,

Lord have mercy upon me, and write all theſe thy Laws in my heart, I beſeech thee.

And ſo conclude with the Lord's Prayer.

Do not think that this Practice of Prayer will be too hard, or too long for young Perſons, or for labouring people; for if you cannot ſay them all, ſay as much as you can; or if you are at Day Labour, or have not time or convenience to ſay them, offer up to God two or three hearty Ejaculations in their place: but if you can get time and convenience, ſay them all, and I dare aſſure you, that all the three Forms of Prayer which I commend to you, will not in all take up a quarter of an hour; and certainly that Perſon has very little ſenſe of his Duty, very little concern for his immortal Soul, very little Honour for God, or value for Heaven, who will not ſpend one quarter of an hour in the ſpace of four and twenty hours in the Service of God, and the Salvation of his own Soul.

I do by all means exhort you to give your Servants a few Minutes leiſure at Noon, to pray after your Example, and to uſe your Children to do the ſame, for they will ſoon be able to ſay the Lords Prayer, and two or three Ejaculations, and teach them to ſay theſe at Noon, as well as at Morning and at Night, and 'tis incredible to think how much good this Practice will do them, and what great comfort you your ſelves will reap from the early Devotion of your Children,

To further this Devotion in your Children, inſtead of idle Tales and Songs, which pollute their Souls, and when they come to be ſerious, will coſt them great pains to unlearn: You muſt teach them ſhort Pſalms by heart, which will exerciſe their Memories and Piety both together; as you teach the Pſalms to your Children, I exhort you to learn them your ſelves.

You

You cannot imagine the great benefit of learning Pſalms by heart; for when you are under any Temptation, or are in any affliction, or when you lye waking in the Night, or when you are Sick, theſe Pſalms will come into your mind, and the Devout repeating them will yield you moſt ſeaſonable Conſolations.

The very Common People, in the firſt and pureſt Ages of the Church, were ſo ſenſible of the Spiritual advantages of learning Pſalms, that they learned the whole Pſalter by heart, and ſang or ſaid the Pſalms in their Shops, and at the Plow, inſomuch that St. *James* makes it the proper expreſſion of Chriſtian mirth, (*James* 5. 13.) *If any be merry, let him ſing Pſalms.*

This is the way to ſtore your own and your Childrens minds with Ejaculations, as ſhort Prayers for all Occaſions, which I adviſe both Old and Young to accuſtom themſelves to, becauſe, it is the true way of Praying without ceaſing, and it is a kind of Prayer moſt eaſie, and may be uſed at any time of the day, or in any place, and is one of the moſt efficacious means in the World, to keep us in Gods favour, which is of all things moſt deſirable.

Ejaculations.

At going out, or coming in.

Lord, bleſs my going out and coming in, from this time forth for evermore, Pſ. 121. 8.

At Meals.

Lord grant, that whether I eat or drink, or whatever I do, I may do all to thy Glory, 1 Cor. 10. 13.

At Work.

Proſper thou the work of my hands, O Lord, O proſper thou my handy-work, Pſ. 90. 17.

In the Shop or Market.

Lord give me grace to uſe this World ſo as not to abuſe it, 1 Cor. 7. 31.

Lord grant that I may never go beyond, or defraud my brother

brother in any matter, for thou art the Avenger of all ſuch, 1 *Theſſ.* 4. 6.

In temptation or danger.

O God, make ſpeed to ſave me: O Lord, make haſt to help me.

At any time of the day.

Wherever I am, whatever I do, Thou Lord ſeeſt me: O keep me in thy fear all the day long, Prov. 23. 17.

Lord, give me Grace to keep always a Conſcience void of offence towards thee, and towards men, Acts 24. 16.

Lord teach me ſo to number my days, that I may apply my heart to Wiſdom, Pſ. 19. 12.

O let my mouth be filled with thy Praiſe, that I may ſing of thy Glory and honour all the day long, Pſal. 71. 7.

All love, all Glory be to thee, O God, who didſt firſt love me.

Unto him that loved us, and waſh'd us from our ſins in his own Blood, be glory and dominion for ever and ever. Amen. Rev. 1. 5.

O bleſſed Spirit, ſhed abroad the love of God in my heart.

Praiſe the Lord, O my Soul, and all that is within me, Praiſe his holy Name. Pſal. 103. 1.

Praiſe the Lord, O my ſoul, while I live will I praiſe the Lord: yea as long as I have any being, I will ſing Praiſes unto my God, Pſal. 146. 1.

You that have Families, I do further exhort, that beſides your private Prayers, you would offer up to God a Morning and Evening Sacrifice in your Families, and that every one of you would take up the Holy Reſolution of *Joſhua, As for me, and my Houſe, we will ſerve the Lord,* (Joſh. 24. 15.) And the Prayers I adviſe you to uſe, are taken out of the Common-Prayer, as being moſt familiar, and of greateſt Authority withal.

If any of your Family are gone abroad to their Work before the reſt can be ready, call that little Congregation about you that is at home, and you that are preſent, pray for thoſe that are abſent, and by this means thoſe that are abſent upon neceſſary Employments, will ſhare in the bleſſings for which you pray. Morn-

Morning Prayer for a Family.

Let the words of our mouths, and the meditations of our hearts, be alway acceptable in thy ſight: O Lord, our Strength and our Redeemer.

O God the Father of Heaven, have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the World, have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father and the Son, have mercy upon us miſerable ſinners.

O Holy, Bleſſed and Glorious Trinity, three Perſons and one God, have mercy upon us miſerable ſinners.

O Lord we beſeech thee, mercifully hear our Prayers, and ſpare all thoſe who confeſs their ſins unto thee, and they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. Amen.

Almighty God, who ſeeſt that we have no power of our ſelves to help our ſelves, we give thee humble thanks for thy preſervation of us this day paſt [or this night paſt] and for all the bleſſings thou daily vouchſafeſt us; and we beſeech thee to keep us both outwardly in our bodies, and inwardly in our ſouls; that we may be defended from all adverſities which may happen to the body, and from all evil theughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. Amen.

Almighty God, whoſe Kingdom is everlaſting, and power infinite, have mercy upon the whole Church, and ſo rule the heart of thy choſen Servant George *our King and Governor, that he (knowing whoſe Miniſter he is) may above all things ſeek thy Honour and Glory; and that we and all his Subjects (duly conſidering whoſe Authority he hath) may faithfully ſerve, honour, and humbly obey him, in thee, and for thee, according to thy bleſſed Word and Ordinance, through Jeſus Chriſt our Lord, who liveth and reigneth ever one God, World without end.* Amen.

Unto thy gracious mercy and protection, O Lord, do we commit our ſelves this day [or this night] and all our Re-

lations

lations and friends: Lord proſper us in our callings: Lord bleſs us and keep us: Lord make thy face to ſhine upon us, and be gracious unto us: Lord lift up thy countenance upon us, and give us peace, both now and evermore, for the ſake of Jeſus thy beloved, in whoſe own bleſſed words, we ſum up all our wants.

Our Father which art in Heaven, &c.

The ſame form, changing but one word, is proper for the Night as well as the Morning, to make Family Prayer the more eaſie to you.

That Prayer which I have ſet down, wherein you pray for the King, and pray for your ſelves alſo, that you may be good Subiects, I exhort you never to omit, becauſe you know that the Country wherein you live, was the only ſeat of the late Rebellion, and the Tares of Sedition have been induſtriouſly ſown among you, and you have the greater reaſon to pray that you may continue firm in your Allegiance; beſides, St. *Paul* teaches you, that *to Pray for Kings, is good and acceptable in the ſight of God our Saviour*, [1 *Tim.* 2. 2, 3.]

To your Family Prayers you may add, as you ſee occaſion, one of theſe following.

Almighty and everlaſting God, give unto us the increaſe of Faith, Hope, and Charity, and that we may obtain that which thou doeſt promiſe, make us to love that which thou doeſt command, through Jeſus Chriſt our Lord, Amen.

Lord we beſeech thee, Grant thy people grace to withſtand the temptations of the World, the Fleſh and the Devil, and with pure hearts and minds to follow thee the only God, through Jeſus Chriſt our Lord. Amen.

Prevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name; and finally, by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

Theſe

These and the like ſhort Prayers, may be ſaid alone in the Cloſet, as well as in the Family, by changing only the number, and for (we) ſaying all along (I) and for (us) ſaying (me.) As for Example, when you read any part of the Holy Scripture, either alone by your ſelves, or with your Families, both which you ſhould do daily, if you have leiſure, but if you have not, ſee that you do both on the Lord's days, and on Holy days, and before Reading, ſay this Prayer.

Bleſſed Lord, who haſt cauſed all Holy Scriptures to be written for our learning, grant that we [I] *may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of thy Holy Word, we* [I] *may embrace, and ever hold faſt, the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt.* Amen.

God of his infinite Mercy bleſs theſe Inſtructions to his Glory, and to the furtherance of your Devotion, through Jeſus the beloved. *Amen. Amen.*

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FINIS.